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—From *A Treasury of the Cross*
by Madeleine S. Miller (Harper 1956), pp. 151-52

the Chaplain

Insights from Oberlin

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Chaplains at Oberlin—*Edwin L. Kirtley, Charles W. Marteney*

Insights from Oberlin *by Julia A. Lacy*

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The Nature of the Unity We Seek in View of Governmental Policies and Programs

•

Institutionalism in Relation to Unity and Disunity *by Walter G. Muelder*

•

Thanksgiving in a Time of Insecurity *by David H. C. Read*

DECEMBER 1957

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Thanksgiving
IN A TIME OF INSECURITY

By DAVID H. C. READ

Minister, Madison Avenue Presbyterian Church
New York, New York

YOU AND I *have been brought up under a great delusion.* We have been born into an artificial, technical world—a very remarkable world where nature has been tamed and made to supply us with an infinite variety of food and clothing and accommodations and means of travel. By a miracle of human co-operation the necessities and many of the luxuries of life have been put at our disposal.

I come down to breakfast and pour myself a cup of coffee. There it is—quite simple. But how does it come about? The coffee was bought in a shop, and the act of buying involves the use of money and therefore the whole financial system of modern man. But how did the coffee come to the shop? Through a complicated commercial system of supply, and by a system of transport over land and sea involving the co-operation of thousands of laborers, clerks, engineers, drivers, sailors, dockers, and others. And behind them lay

the work of planters and pickers about whose life we know practically nothing.

The moment I add cream to the coffee another vast system of human co-operation is involved, going back in the end to the birth of a calf in some part of the state.

I stretch out my hand for a piece of bread—and another army of human ingenuity has been at work from the moment that a farm laborer dropped some seed into the ground.

That is how we live—every moment of the day drawing on the products of our technical civilization.

And our delusion consists in this: that we imagine that this state of affairs is natural and permanent; that shops, water pipes, and electricity lines, and plumbing and beds and carpets are our birthright. They may not have been in the beginning; but they are now, and ever shall be, world without end.

We take for granted a world where everything is "laid on." Food, clothing, education, health services, transport, are now said to be "laid on"—conveying the impression of a society where everything comes through a tap.

I remember remarking this modern expression first on joining the army, and the slight surprise I felt when a C.O. said to me: "Chaplain, we've got a service laid on for Sunday morning." Even the worship of God apparently can be laid on, delivered through a pipe for our convenience!

But this world where everything is laid on is not the real world at all. I am not despising for a moment the achievements of modern civilization. (A new kind of hypocrite is the man who composes a violent attack on modern inventions on his typewriter, and then drives in a car to deliver it on the radio.) I simply want to emphasize that our modern way of life, our complicated technical society, has screened us from the basic truth of our precarious position on this planet and our utter dependence upon God.

That is why I have taken a word from Jeremiah, a writer who lived in a more primitive society, who lived nearer to nature and real human nature, and for whom little was laid on. *"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."* You can't help feeling as you read the Old Testament that the people who lived then were conscious in a way that we are not of the insecurity of our tenure on earth. Floods and earthquakes, famine and pestilence, seemed to be always just round the corner; and time and again they looked at one another in relief and awe, saying: "It is of the Lord's mercies that we are not consumed."

It was the same in the earlier

days of the church. Men and women lived in the shadow of "the terror by night, . . . the arrow that flieth by day, . . . the pestilence that walketh in darkness," and "the destruction that wasteth at noonday." Again and again this sense of danger is reflected in their prayers. "Good Lord, deliver us" is the theme. "Protect us." "Help us." "Save us." If you read the prayers and sermons of our forefathers at the time of the Reformation, you will find that they, too, had the sense of walking on thin ice, dependent from day to day, from hour to hour, on the sustaining hand of God.

The present sense of insecurity which haunts ordinary people is not a new burden laid specially on this generation. The only thing new about it is that it is based on a new and horrible power now within man's grasp—the power to lay civilization in ruins more speedily and totally than ever could be dreamed of before. But Christian people ought not to be overwhelmed by this new feeling of insecurity. We should have known it before—known that men and women at all times are vulnerable beings, exposed to all kinds of dangers, and preserved only by the providence and mercy of God. "It is of the Lord's mercies that we are not consumed." Perhaps the new fear that lies upon mankind is God's way of awaking us from the delusion that our modern civilization is the secure foundation, the rock on which we can rest our hopes.

We need to recover that sense of utter dependence upon God which we find in every book of the Bible and in the lives of all great Christians. We have to learn to rely finally on nothing but God and his mercy. And that's not easy. For we've got into the habit as a nation of thinking that reliance upon God is a kind of last resort.

When we are called to a national day of prayer, a kind of shudder goes through us, as if things must have come to a pretty pass if such drastic steps are taken. We pray to God, both as a community and as individuals, when we are in a jam and can think of no way out. It is good that we should pray then, but we must remember that emergency religion has its limitations. You are not likely to have a strong and sure sense of God's mercy in a crisis if you have left him out of account in the normal run of life.

We need to be in training in our religion as in any other human activity. And that training consists in habitual, regular remembrance of our dependence upon God. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning." "New every morning"—isn't that a bracing truth to get hold of? The kind of training I referred to might well consist for us in a daily

remembrance as we get up in the morning that our life, our health, our friends, our concerns and worries, are in the hands of God.

Another way of remembering our dependence upon God is the habit of regular worship when we come together as a family of men, women, and children, and commit ourselves to God in prayer and adoration. It is our way of saying: "O God, there is so much to distract and confuse us during the week we want to pause for a while and remember that we belong to thee, and that from day to day it is of thy mercy that we are not consumed."

And sometimes it is helpful for us to link our worship to some special instance of our dependence upon God. What better occasion is there than that of the *harvest?* For the harvest speaks the universal language of man's need. There may be a vast difference in agricultural method from the mechanized harvesters of today back to the time when Ruth gleaned in the fields of Boaz—but the method is irrelevant; the harvest is still the harvest, the annual bounty yielded by mother earth to her children.

Another symptom of awaking from our delusion about modern society is that we have again become conscious of the harvest. Harvests are in the news: they are not just the subject of songs and paintings and poems. Throughout the world men and women anxiously await news of the harvest, for upon it depends quite literally their daily bread. It is coming home to the most city-bred among us that we cannot take for granted that there will always be food in the shops or in the larder. A harvest failure on a world scale, the cutting off of our own supplies of wheat, a breakdown in the delicate mechanism of distribution, and we should know hunger—not the petty discomfort of short rations, but hunger, starvation. Therefore this day we come with sober gratitude into the church of God and give thanks, "for it is of the Lord's mercies that we are not consumed."

I have spoken of the need to remember our dependence upon God. I hardly need to remind Christian people that this spirit utterly possessed our Lord. He was very much aware of the importance of daily bread—there would never be much to spare in the larder at Nazareth when he was a boy—and he taught us to pray for it. And he was much concerned with the way men should live together and share the gifts of God in peace. But he never for a moment forgot his Father in heaven who fed the ravens and clothed the lily. His utter dependence upon God gave him that serene and confident attitude to the dangers of this world which he is able to bestow on his loyal followers.

And with it all there went a sense of gratitude and joy. To realize our dependence on God is a solemn thing but not a sad one. The writer of the Lamentations has brought us a glorious text, but the rest of his book makes pretty dismal reading. He knew nothing of Jesus Christ. But we are entitled to read his words in the light of the gospel and the spirit of Christian thankfulness. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness"—therefore we give our happy thanks to God!

Do you say grace in your house? I suppose it is a habit that has largely died out, as it ought to if it be a mere formality. But, whether we do or not, are we truly thankful? Do we honestly remember that it is of the Lord's mercies that we have this food; that it's not because we are more worthy people that we have more to eat than our brethren in many countries; that what we push aside today we may yearn for in a future day of need? We can show our gratitude not only in words —and why shouldn't we say our own private grace for *every* good thing God gives us, not only food but homes, and beautiful countryside, and every happy experience? —but also in caring for the needs of others who have not been so fortunate as we. That is why from our churches there go out parcels of food and clothing throughout the world; why we are being given the opportunity of helping those who have been hit by floods, hurricanes, and earthquakes—those unexpected reminders of our precarious hold on this earth. In all these ways we are remembering our dependence on God and giving him humble thanks.

It sometimes takes a jolt in our lives to make us truly thankful for the mercies of God. I remember going out to France in 1939. During that winter of the phoney war, food was plentiful on a scale we have not known since. Night after night my buddies and I sat down to delightful meals, and were apt to complain if the standard fell short of the best. The army rations we took for granted, and complained if we could not supplement them with extra dishes of all kinds. Then, not many weeks later, as a prisoner of war, I found myself one day after a three weeks' march in a transit camp in Germany; and during these three weeks our standard of values had undergone a radical change.

My recollection this time is of walking round behind the barbed wire with two friends. All thoughts of rich meals had vanished: our one thought was *bread*. Up on his machine-gun box above the barbed wire a German sentry was finishing his breakfast. As he came to the end

Continued on page 57

STORIES FIT TO TELL

This new department is an experiment. The initial stories come from Chaplain McGeehon, who says: "I am wondering if there is a place in your publication for an exchange of usable humorous anecdotes. Many of us are constantly on the lookout for clever stories, particularly ones that are illustrative or are pertinent to military people. Would a page or two of stories contributed by chaplains be feasible? . . . As a suggestion of what I have in mind, I am enclosing several stories that have proved effective when the situation was appropriate. Some of these I have seen in print; most have been picked up from preachers or chaplains."

—The Editors

Contributed by
CARL W. McGEEHON
Staff Chaplain, Air Command and Staff College, Maxwell Air Force Base, Ala.

Each of us here has a job to do in this hour. Mine is to talk and yours is to listen. My hope is that you will not finish your job before I finish mine.

This speech must be short; for, like the Egyptian mummy, I'm pressed for time.

My position here is about as precarious as that of a long-tailed cat in a room full of rocking chairs.

Make Me Equal to My Opportunity

Plantations in the ante-bellum South bought supplies in large quantities. Molasses, for example, was purchased in barrel lots. At one plantation a little lad of six formed the habit of slipping down to the basement and licking off the excess molasses from the barrels. Came the day when he tumbled into a barrel. Rubbing the molasses out of his eyes and licking it off his fingers, he said, "Oh, Lord, make my tongue equal to my opportunity."

No Quarter

Our speaker is one of the most astute men I have ever known. He is strong, stalwart, a formidable opponent in a fight. He has never been known to give quarter—ask any waitress.

Right at Home

I feel like an old friend rather than a stranger. My attitude is like that of the man who was looking one Sunday morning for a church to attend. Passing a church, he heard the congregation reading with the minister, "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done." The man entered and dropped into a seat, sighing, "Thank goodness, I've found my crowd at last!"

Incognito

William Allen White, a long-time Republican, once attended a Democratic convention as a reporter. The chairman of the convention called it to order and asked Mr. White to pronounce the invocation. The request was declined with the following explanation: "I won't pray here for two reasons. First, I'm not trained in the fine art of public prayer; and secondly, I don't want the Lord to know I'm here."

Well, I'm pleased to be here.

Shoot First—Circle Afterward

That introduction reminds me of an FBI agent, a famous marksman, who was passing through a small town. Everywhere he saw evidence of the most amazing shooting. On trees, on walls, and on fences there were numberless bull's-eyes with the bullet-hole in the absolute center. He asked to meet the person responsible for this remarkable feat. The man turned out to be the village half-wit. He explained thus: "I shoot first and draw the circle afterward."

This introduction has told you what I'm going to say, so now I'm going to try to draw the circle.

He Did It

A man, taking a short cut home late at night, cut across a cemetery and fell into a freshly dug grave. Try as he would, he couldn't get out; so he settled down in a corner to wait till morning. A little later a second man came along, and he, too, fell in and spent a hectic few minutes trying to climb out. All the while the first victim kept quiet. Finally, reaching over and tapping the newcomer on the shoulder, he said, "You'll never get out of here." For a split second nothing happened. Then, with a tremendous leap, the second man came down three cemetery lots away.

No Guts

(After a long meeting.) Two skeletons had been imprisoned in a musty closet for days. Finally one said to the other, "What are we doing in here anyway?" The other skeleton replied, "I'll be darned if I know, but if we had any guts we'd get out of here."

Short Supply in Heaven

A chaplain died and went to heaven. He was assigned what he considered substandard quarters, in view of what he had anticipated. His new home appeared more like a hovel than a mansion.

Soon after his arrival he walked by a magnificent estate. The lawn was beautifully landscaped, perfectly cared for, and adorned with a private swimming pool. There was every evidence that these were the plush quarters of a real saint.

The chaplain was completely nonplussed when he learned that its occupant was a full colonel whom he had known previously. The colonel had not been exactly noted for his good works on earth.

The chaplain, in high indignation, complained to the management. He asked why he, a chaplain, who had devoted his life to doing good, was assigned to such mediocre housing while this colonel, who had been something less than a saint, rated such VIP quarters.

"Well, chaplain, it's this way," said St. Peter. "We have a lot of chaplains in heaven, but he is the only full colonel who ever got here!"

By JAMES T. CLELAND
Dean of the Chapel
Duke University, Durham, N.C.

The Sermon that FAILED

THIS is "Blue Monday," bluer than usual. There is always an understandable letdown, physical and psychological, on the morning following the ecclesiastical and spiritual work of the Lord's Day. But today is a dark Oxford blue rather than a light Cambridge azure—the hue of Duke rather than North Carolina. Why? The sermon yesterday seemed to collapse and expire. It was not delivered to the pew; it just fell off the edge of the pulpit, with a dull thud.

Monday is a good day to ask "Why?" What caused this leaden effect? As a professor of preaching, I ought to be able to diagnose the nature of the ailment, even though I was unable to practice preventive medicine.

The first answer might be: "It was poor stuff."

If that is a criticism of the theological sermonic content, then it is a flat lie. That discourse was one of the soundest studies I have ever made of a portion of scripture—I John 2:15-17—and I shall defend my exegesis of the "world" and its aspects: "the lust of the flesh; the desire of the eyes; the vain glory of life." This was one occasion when I was well acquainted with the Word of God in its biblical environment. I know the sermon failed, but it was not a matter of the spiritual ingredients.

A second answer might be: "Too little time was spent in preparation."

Does one ever spend enough time making ready for the pulpit? If he does, what happens to the rest of the service of worship? There seemed to be quite a spell devoted to the construction of

this particular effort. Fifteen hours were devoted to it. But the preparation actually began months before, at a departmental meeting in the Duke Divinity School when this New Testament passage was discussed with great care—the leader of the discussion having already preached on it—in anticipation of ten student sermons on the theme. Then two weeks ago, in the Duke Clinic in Preaching, a placed clergyman enlightened us on this text. As much time was given to the preparation of this sermon as to any other. But this one made no dent.

A third criticism, and a shrewder one, can be worded thus: "Perhaps this sermon failed because it was developed according to the Old Expository (O.E.) method." Let me define that term. In the Old Expository method, one starts with a section of the Word of God, which is carefully exegeted; next, the central, eternal truth is expounded; finally, the truth is applied by being immersed in a contemporary situation. This is a historical, Protestant mode of preaching. It has its devotees; it also has its critics. The basic weakness of the method is that it begins long, long ago and far, far away—centuries and miles from the congregation's interest. It sounds like very ancient history, or an archaeological ramble, or a tale of the dead past. It has no immediate contact with the listeners, unless they are extremely interested Bible students or unusually devout.

Was that my trouble? Did I start with First John, whoever he is, and ground myself somewhere in Asia Minor? I did, no doubt about it. Yet, listen to this. The sermon prior to I John began with Jonah, an even more prehistoric character, and it went over with enthusiastic response from the pew. If the fault is in the Old Expository method, why was Jonah a success and I John a flop?

A fourth criticism is really homiletically acute: "Granted the validity of the O.E. method, did the sermon start with a contemporary human problem in the introduction, before it moved on to the exegesis? Wouldn't such an introduction help?"

Of course it would help—provided the transition to the body of the sermon were natural, neither forced nor unforeseen. It is a sound approach to look at a need or a worry of the present day and, then, throw God's light upon it. Yet I didn't have that kind of an introduction to the Jonah sermon, and it did not balk.

My best critic knew what was wrong. She pinpointed it like this: "The sermon seemed to be sound theologically; but it was infirm homiletically; it began uninterestingly."

It began uninterestingly. That is a devastating criticism, because the first mark of a good introduc-

tion is that it be interesting. Now the simplest and surest way to be interesting is to start with the congregation, with the man and woman in the pew. Such an opening does not have to concentrate on their problems or needs. But it must focus on their being in church, instead of in bed, or on the porch, or at the golf links. Let me quote to you how the sermons on I John and Jonah began:

I JOHN: Let us move into the body of this sermon quickly, and let us do so by finding out what the author of the First Epistle of John was trying to say in a few verses from this morning's scripture lesson. They were taken from a most anonymous letter.

JONAH: The moment a minister announces "Jonah" as a sermon subject, there is either mirth or tension in the congregation. The very word "Jonah" evokes laughter or wariness. At least, no one goes to sleep right off the bat.

Both *seem* to begin in the Bible, but the Jonah sermon actually did not. It started with the listeners where they were, ready to be amused or indignant with what was coming next, but alert. Jonah stimulated immediate interest; I John was soporific. Jonah talked their language; I John spoke an ancient tongue.

If we don't catch the congregation at once, it has gone—usually for good. Much radio listening and television viewing, which hears and sees nothing, has developed a polite blankness on the faces of contemporary Americans. They should be wonderful poker players, for they reveal nothing of their inner thoughts. We can be certain of one thing, though, that hearing they hear not, and are unlikely to understand, though they look devout.

You may be bored by this morning-after-the-morning-before diagnosis, but I'm all cheered up. I know the remedy. The body of the I John sermon can stay more or less as it is. But I shall rewrite the introduction, with directed listener appeal. "Have you ever heard of First John?" could be the opening sentence. The blue is changing. It may still be blue, but it is much lighter, thank you.

"Overseasmanship"

Chaplains will be interested in a book recently published at $3.00 by Syracuse University—*The Art of Overseasmanship*. Though written for "Americans at work abroad," its counsel could be helpful to Americans *serving* abroad.

The major topics are "The New Dimensions of Diplomacy," "The Elements of Success," and "The Challenge to American Education."

Says Dr. Robbins Barstow: "Penetrating in analysis, sometimes staggering in revelation of failures, but distinctly constructive throughout."

Air Force Chaplain (Colonel) Charles W. Marteney (left) and Army Chaplain (Colonel) Edwin L. Kirtley (right) were among those who enjoyed a reception given Sunday afternoon by the president of Oberlin College and his wife—Dr. and Mrs. William E. Stevenson.

Chaplains at Oberlin

EDWIN L. KIRTLEY • CHARLES W. MARTENEY

From
Charles W. Marteney

THERE are some aspects of the recent Oberlin Conference of the World Council of Churches that impressed me deeply.

First of all, I was impressed with the eagerness of the conferees to hear what the military services are doing to provide a religious and spiritual program for their people. There was evident a definite lack of information regarding the program in the armed forces, and considerable surprise was shown at the extent of the program provided.

Moreover, it seemed to me that the churches as represented by the delegates are becoming aware of their responsibility for the spiritual welfare of their members in the armed forces. They were not certain what they should do to meet the responsibility but were anxious to explore the whole matter. Most hopeful, I believe, is the

fact that for the first time such a conference gave time to discuss the armed forces as one of the major cultural influences affecting the unity of the church. The very nature of the armed-services religious program, based for the most part on necessity, as seen through the eyes of chaplains, has either forced the various communions to join in a common program or challenged them to move together in Christian statesmanship.

There are unresolved problems that must be faced, such as church membership for those who make a career of military service, religious education for a perennially moving group of children, and the nature and meaning of worship for those who are led by chaplains of different religious traditions. These must be considered in an atmosphere of Christian brotherhood. Increased sectarianism will only multiply the problems. Here unity is not an elective; it is required.

From

Edwin L. Kirtley

IT WAS a general feeling at the Oberlin Conference that there is far more unity among Protestants than we think. I found this to be most evident there. When Christians from around the world, from different communions, from different races, and from many different cultural backgrounds sit face to face "in Christ" for the agreed purpose of discerning the nature of the unity of the church, they readily realize that this unity exists already and that it manifests itself in numerous ways.

This unity is in evidence in the local church, on the college campus, in the mission field, in social action, in co-operative enterprises by the various churches, and in the general attitude of Christians everywhere.

At Oberlin much was gained in "co-operative discussions" which succeeded because of the patience, sincerity, and eagerness on the part of the participants to discuss any subject of Christian faith and order.

In my opinion, the churches have not yet been made aware of the far-reaching significance of the contribution being made by the chaplains in the armed forces toward the growth of the unity of the church. They were slow, even at Oberlin, to recognize this. But they gave some earnest attention to its importance, and they profited by discussing this important segment of the ministry of the church—the chaplaincy.

THE INCARNATION

THE doctrine of the Incarnation is like the sun: we can hardly bear to look at it direct. It is like the sun also in giving us light by which to see everything else. We cannot understand God, or man, or nature, apart from it.

—J. R. MACPHAIL, in *The Bright Cloud*

Governmental Policies and Programs

THE Section on Governmental Policies and Programs consisted of 30 men and women with a broad range of professional experience—doctors, lawyers, editors, professors, clergymen (including chaplains in the armed forces) and full-time administrators of various religious organizations. Many of the group had firsthand knowledge of one or more phases of the type of problem under discussion, both as citizens and as members of the church. Some had been members also of the group in Washington, D.C., which made the preparatory study of this subject, and we had in our hands the report of that group. In our discussion it became clear that this is a very important and far-ranging topic, that only a beginning has been made in its consideration, and that, if the unity given us in Christ is to be apprehended and made effective, much further study must be given it.

Definition of Our Field of Responsibility

As only one of several sections into which the conference is divided, our particular responsibility has been to consider the relationships between church and government, not in the abstract sense of "church and state," but in the complicated interplay between the churches and the programs and policies of governments. Even those relationships were explored principally in the aspect of their bearing upon the nature and the effectiveness of the unity we seek.

In view of the basic constituency of the group, and of the necessity of dealing with questions involving specific governments and their policies, the ilustrations considered by the section were further limited to matters involving the churches in the United States and in Canada.

At the same time, the desire to restrict the subject in view of limits of time could not justify the section in omitting reference to the whole range of such relationships—local, state or provincial, national—nor in forgetting our responsibility as part of the ecumenical church for situations anywhere in the world.

Furthermore, the number and

extent of these relationships is increasing as the role of government grows. Governments, in the intricate involvements inherent in a complex society of interdependent interests, have often turned to the churches for consultation and guidance on problems involving moral issues, and in many areas of common concern. Government, when it acts as a servant under God, needs and has the right to expect constructive assistance from the church.

The church, likewise, has the right to expect to be heard, not only when approached by government, but also when it feels that conscience has been infringed, that the religious life of the nation is being ill-served, that its witness to the world is imperiled. There are times when the church hears the divine call to speak to government or nation with a prophetic voice. This is especially the case when nationalism threatens or denies higher loyalties.

When a nation believes that destiny has called it to some purpose defined in terms of high ethical and moral ideals, the government and the people generally tend to expect that the churches will allow themselves to become instruments of national policy and allies of the government. In such a situation the churches are expected to achieve unity among themselves in order to strengthen the national unity. Particularly in a time of national crisis, as in a war, the authority assumed by government makes extraordinary demands for unity in all aspects of the national life, including the churches. To this, also, the churches respond as they see fit. Communication between church and government moves, therefore, in two directions.

Concepts of Unity

Without intending to infringe on the responsibility of the conference as a whole, this section found it necessary, in order to give clarity to its thinking, to distinguish at least four major concepts as to the manifestation of the unity given us in Christ:

1. The dynamic sense of the fellowship of all believers
2. Co-operation in witness and service
3. Consensus of view and/or practice, in certain essentials
4. Organic union

It is recognized that these are not mutually exclusive, and more than one of them will be found to have a vital bearing upon many of the relationships here under discussion.

A Partial List of Church-Government Contacts

When the section examined these relationships in some detail, it realized the enormous range of its assignment and the great significance of further study in this

field. It calls attention, therefore, to the great multiplicity of the points of contact between churches and governments, in the United States and Canada, which give occasion or opportunity for the manifestation of Christian unity in witness or service. Some of these are points at which the churches must, in our society, carry on their activities or operate their institutions in accordance with specific laws and governmental policies. Others are points at which they feel called to support, to encourage, or to request particular actions or enactments by the state. Others, again, are points at which they feel it necessary to resist governmental proposals or policies.

A partial listing of such occasions, at one or more levels of government, includes the following, cited in our discussion:

1. Civil and religious liberty, including freedom of speech, assembly, and publication, and the liberty of the church to be the church
2. Legislation and policy regarding public education generally, and especially regarding religious instruction in the schools
3. National and international broadcasting
4. Programs of international aid and relief, problems of refugees, and international exchange of persons
5. Policies affecting the church's prosecution of its world-wide mission or its relation to churches in other countries
6. Matters of international justice and world order
7. Chaplain service in the armed forces and in public institutions
8. Provision of churches and/or religious ministries in government-controlled areas: e.g., Canal Zone, national parks
9. Presentation of the views of the churches regarding legislation, through legislative or parliamentary committees, or royal commissions
10. Consultations between representatives of the churches and administrative officials of government
11. Legislation and regulations concerning welfare services and institutions
12. Enactment and enforcement of laws regarding racial discrimination and other social problems, such as juvenile delinquency, gambling, drug traffic, liquor control, prostitution, obscene publications
13. Some taxation problems
14. Laws regarding zoning, housing, and the use of land
15. Pastoral services to the large number of Christians serving in government, on matters related to their vocation

This is only a partial list, but it is sufficient to suggest a very

large and significant area of practical contact and mutual influence between churches and governments.

Churches' United Action

At many of these points some or all of the churches represented in the Oberlin Conference have associated themselves with one another for more or less united action, in *ad hoc* combinations or through their councils of churches. Sometimes these associations have been entirely on the initiative of the churches; sometimes, indeed, enterprises of mutual concern urged upon government by the churches. Sometimes they have been in response to the situations with which the churches found themselves confronted by government action. Such united action by the churches has often been welcomed by government. We have become aware of very few situations in our two countries in which it has been arbitrarily imposed by government. Sometimes it has been imposed by circumstances, the force of which was recognized by both government and church. In our time both church and state have been compelled and impelled to enter upon new responsibilities.

Church and government are not necessarily either sympathetic or antagonistic toward each other. Always Christ is Lord both of the church and of the world, and both church and government stand under the judgment of the Word of God. This section, however, has not been concerned with judgment upon church or state. Our question has been the bearing and effect upon Christian unity of the churches' united response to governmental policies and programs.

Some Examples

As in the discussions of the Washington Study Group, so this section found the chaplaincy an important illustration of developing patterns of co-operation, with some of their implications for the nature of our unity still to be discovered. Although there are some important differences in the organization of the work of the chaplains to the armed forces of Canada and of the United States, in both countries this has been recognized as an inescapable obligation of the churches to men under circumstances where governments must determine many conditions of the enterprise. It is notable that tens of thousands of men and women of the armed forces, and their dependents, are here brought into active Christian life. It is inevitable that, in spite of careful provision to maintain services according to the rites of any church to which a man may belong, the pressure of circumstances—including the will of many of the armed services personnel—is for common forms of worship, religious education,

and fellowship, recognizably Protestant but not according to the regular practice of any one specific denomination. The significance of this continued consensus of usage and practice in a "general Protestant service" for the nature of the unity we seek is doubly marked in the case of families for many years associated with armed forces chapels who may lose recognizable attachment to any particular communion.

In view of the great number of men whose religious life has been significantly affected by this experience in the armed forces, and their numbers reinforced by the mobility of the population as a whole, it is not surprising that the same question of the "nondenominational churches" has raised itself in national parks—another place where access to people is controlled by government—in the Canal Zone and in other "churches overseas," some of them very flourishing and effective Christian bodies in areas where the witness and the unity of the church are particularly vital matters.

A different set of relationships in which the churches' action has been voluntary but dependent on government regulation is exemplified by the programs for the admission of refugees in both Canada and the United States and for the use of surplus commodities, made available by the United States Government, to meet critical situations overseas. In this field it has been ecumenical Christian agencies such as Church World Service and the Division of Inter-Church Aid and Service to Refugees, of the World Council of

> "Find the unity you seek, say these cultural forces, or you may find yourself in a unity you never sought!"
>
> —Theodore A. Gill

Churches, that have given co-ordination to the program. Moreover the volume and the geographic extent of the enterprises have given added stature to the agencies concerned. At the same time, it should be recorded that in the case of the use of surplus commodities this extensive program, through the churches but based on government policy and conducted "in the name of the American people," has raised serious difficulties for sister churches concerned with the distribution and has been subject to the charge of the use of the churches as instruments of national policy. Our responsibility as Christians, therefore, requires us to be constantly alert as to the full implications of the involvement of the churches in these programs and to review from time to time the regulations under which they operate.

Another aspect of this problem of the confusion of Christianity with "the American way of life" is the program of religious broad-

casting through the Voice of America, and portions of the People to People program. When these programs are rightly conducted, the co-operation of the churches may be appropriate. Only slightly misdirected, such efforts may easily become the cause of charges of cultural imperialism against "Christian America."

The organized common approach of the churches to governments for the expression of the concern of Christian people in appropriate matters of legislation and administrative decision has been steadily increasing in both Canada and the United States. For over 50 years churches in these countries have been working together in their approaches to government and particularly in the area of social concerns. The growing body of experience in these matters has had important meaning for the unity of the churches as well as for their relationships with government.

Implications for Christian Unity

Associations of the churches made necessary or expedient by government policies or programs affect our understanding of Christian unity and our quest for it in a variety of ways. Obviously they affect the relations of the churches with one another in our own countries. Co-operation of the churches in a common enterprise brings them together and gives to all participants in it a broader Christian experience and greater mutual understanding. It enforces the interdependence of unity and mission, and it manifests a measure of unity in witness and service. When the common enterprise involves habitual common worship and common activities and practices of evangelism and congregational life, as in the chaplain services in the armed forces, the increase of fellowship and understanding may reach into the depths of Christian experience for both ministers and people. All this inevitably contributes to greater expression of Christian unity in the first three of the concepts of unity suggested earlier in this paper.

At the same time, these united undertakings prompted by government policies and programs raise or sharpen, for the churches, some serious questions of motive, basis, and results. What *are* the motives for them—institutional advantage, or Christian witness and service? If only the former, we must ask whether such motives are adequate for Christian unity, or can provide the foundations for a unity that will be lasting. Experience suggests a negative answer. What is the basis for this co-operation—expediency only, or some common faith and conviction and a common obedience to our Lord? "Life and Work" cannot be separated from "Faith and Order," and loyalty to truth is a constant obligation. What are the results of

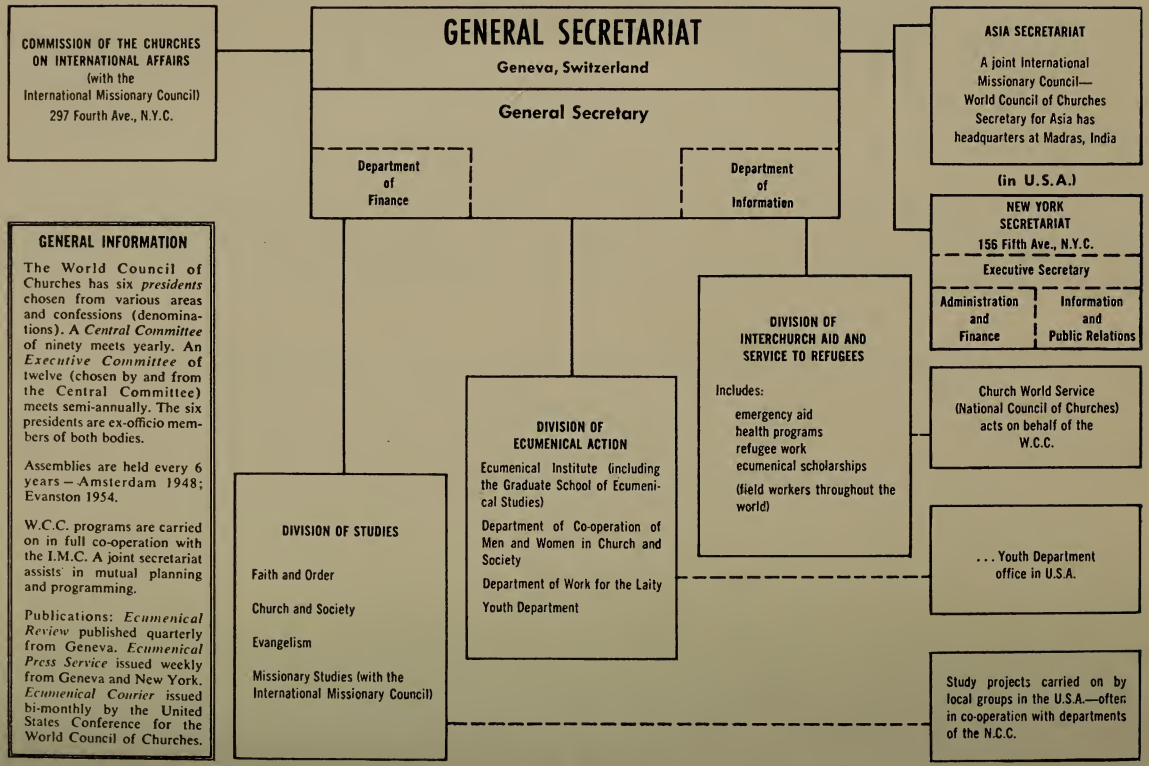
our co-operation—a clearer apprehension of truth, or a blurring of our insights; an increase in effective witness, or a reduction to a common denominator? These are questions which ought to be asked and answered, and which will probably be given various answers. Yet, the churches' obligation to mission remains imperative, and the quest for the right manifestation of unity must continue.

The relations of our churches with those of other countries will also be affected by the activities we are considering. The response of the churches in our countries to the policies and programs of our governments may fortify and support the churches of other countries and strengthen our fellowship with them; or, as already noted, that response may sometimes be misconstrued or misrepresented in countries where relations between church and government are quite different from ours, and so may make for disunity among Christians in the ecumenical fellowship. We must often weigh the one possibility against the other, and our decisions must be made with a full sense of responsibility to the world-wide Christian community.

Our study has reminded us that we cannot evade our obligations to Christian witness and service in obedience to our Lord Jesus Christ. It has enforced upon us a keener realization of our unity in mission, of our common responsibility in society, of the need for greater unity as and for a more effective witness and service in the world, and of the fact that such unity requires organization. It suggests that we may learn much about the nature of the unity we seek by making the venture of uniting in mission, and indeed that there are some things about our unity that we shall not learn until we do make that venture.

We cannot regard response to governmental policies and programs or to any pressure of outward circumstance as a primary source or motive of Christian unity. Our unity is given us in Christ, and the ultimate constraint to its manifestation is an inward impulsion, arising from the very nature of the faith and experience we have in him. **But this is reinforced by the compulsion of outward circumstances, and the pressure of governmental policies and programs, calling forth our united response of support or of opposition, may be the providence of God.** Truth demands discerning insight and discrimination in deciding what our response should be. But does not our duty to our Lord require us also to ask why we should so often need the prodding of governmental policies to spur us to unity of effort in his service? Here, as elsewhere, unity awaits the *renewal* of the church in devotion and obedience to her Lord.

Structure and Program of the World Council of Churches


COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS
(with the International Missionary Council)
297 Fourth Ave., N.Y.C.
GENERAL SECRETARIAT
Geneva, Switzerland
General Secretary
Department of Finance
Department of Information
ASIA SECRETARIAT
A joint International Missionary Council—World Council of Churches
Secretary for Asia has headquarters at Madras, India
(in U.S.A.)
NEW YORK SECRETARIAT
156 Fifth Ave., N.Y.C.
Executive Secretary
Administration and Finance
Information and Public Relations
GENERAL INFORMATION
The World Council of Churches has six presidents chosen from various areas and confessions (denominations). A Central Committee of ninety meets yearly. An Executive Committee of twelve (chosen by and from the Central Committee) meets semi-annually. The six presidents are ex-officio members of both bodies.
Assemblies are held every 6 years — Amsterdam 1948; Evanston 1954.
W.C.C. programs are carried on in full co-operation with the I.M.C. A joint secretariat assists in mutual planning and programming.
Publications: Ecumenical Review published quarterly from Geneva. Ecumenical Press Service issued weekly from Geneva and New York. Ecumenical Courier issued bi-monthly by the United States Conference for the World Council of Churches.
DIVISION OF INTERCHURCH AID AND SERVICE TO REFUGEES
Includes:
emergency aid
health programs
refugee work
ecumenical scholarships
(field workers throughout the world)
Church World Service (National Council of Churches) acts on behalf of the W.C.C.
DIVISION OF ECUMENICAL ACTION
Ecumenical Institute (including the Graduate School of Ecumenical Studies)
Department of Co-operation of Men and Women in Church and Society
Department of Work for the Laity
Youth Department
. . . Youth Department office in U.S.A.
DIVISION OF STUDIES
Faith and Order
Church and Society
Evangelism
Missionary Studies (with the International Missionary Council)
Study projects carried on by local groups in the U.S.A.—often in co-operation with departments of the N.C.C.

News Bureau, Oberlin College

The dramatic arts center of Oberlin College, shown above, was the scene of all plenary sessions of the Oberlin Conference. Here Dr. Muelder gave the following address, which to many represented the most promising new approach to questions of church unity.

INSTITUTIONALISM in Relation to Unity and Disunity

By WALTER G. MUELDER

Dean, Boston University School of Theology
Chairman, Theological Commission on Institutionalism

MORE than doctrine divides the churches. This fact, commonly recognized in the ecumenical movement, provides the background of the work of the Commission on Institutionalism. The study of institutionalism concentrates on but a small part of that large number of social, economic, political, and cultural factors which beset the efforts at expressing the unity of the church. These factors—always operative, sometimes decisive—have been largely neglected by the Faith and Order program as a whole. This neglect points up the well-known self-sufficiency and introversion of

much theologizing, both traditional and current.

The neglect of a serious study by theologians of institutional factors may itself reflect their assumptions about the nature of Christianity and the interrelations of church and society. We may ask, "Is this neglect a symptom of the subtle Docetism which remains such a pervasive and persuasive temptation in Christian thought?"

The situation certainly reflects the incompatibility of temper and research methods still existing between theology and sociology; their blessed marriage is still part of the eschatological hope.

Historical Background of the Commission on Institutionalism

In preparation for the Edinburgh Conference in 1937, an American group under Dean Sperry produced a pioneering report on "The Non-theological Factors in the Making and Unmaking of Church Union." It shared the not infrequent fate of preparatory reports in receiving hardly any attention at the conference, and even less afterward.

The reappraisal of the ecumenical situation after World War II —including reflections on the Amsterdam Assembly of 1948— made it evident that a new inquiry was called for.

In June 1949 Professor C. H. Dodd, in a now famous letter, strikingly highlighted the fact of unavowed motivations and unconscious assumptions in interchurch attitudes. This letter was followed up by an international consultation; and the ensuing report, "Social and Cultural Factors in Church Divisions," was presented to the Lund Conference on Faith and Order in 1952. Here the problem received considerable attention, and the conference recommended it for intensive study.

In 1953 the Faith and Order Secretary was instructed to circularize universities and theological seminaries "with a view to promoting research in concrete situations where social and cultural factors operated." One of the difficulties that presents itself is the wide range of these factors and the tendency to list or compile a score or more that in one way or another affect ecumenical negotiations. I refer to language, nationalism, class, power, establishment, polity, denominational size, and the like. The very large scope of these problems made for diffusion rather than for concentrated analysis.

At the Davos meeting in 1955 the Working Committee felt that the time had come to focus on institutionalism as a fruitful point of attack. This subject was taken, not because institutionalism is always the most important, but because it is found in every situation to some significant degree. Accordingly, the terms of reference for

this study were defined in 1955 as follows:

> To make a study of institutionalism as it affects all churches, and in particular:
>
> 1. The self-criticism of churches by which they may see their own structures sociologically as well as theologically;
>
> 2. The relations both positive and negative of the churches to each other in the ecumenical conversation;
>
> 3. The pattern of church relations which is finding expression in the World Council of Churches as an institution.

When churches of varying traditions engage each other in a dynamic conversation, they constitute an institutional threat. It is important to explore the points at which, in the development of the ecumenical movement, the greatest threat to institutional integrity takes place.

When churches confront each other, they are likely to have some projected image of what the desired form of unity will be. Many churches act as if the nature of the unity they seek were already given in their institutional self-images.

We are therefore required to ask this question, *"What goals or processes of mutual exploration will lift the quality of institutional participation in the World Council of Churches above the fixed images of their present existence?"*

Before leaving this historical orientation to the work of the Commission on Institutionalism, and before taking up a definition of such terms as "institution" and "institutionalism," I should like to relate the general problem of social factors to two of the orientation papers, from Minneapolis, Minn., and Durham, N.C., prepared for this conference. In the balance of this presentation I shall have occasion to refer to several others, since they make such significant contributions to this aspect of our common task. The reports from Minneapolis and Durham are important because of the relation of doctrinal to nondoctrinal problems.

The Minneapolis Study Group dealt with "Doctrinal Consensus and Conflict." A wide variety of denominations was represented in this study group. Their work was focused on 5,000 responses to a check-list questionnaire, which indicated a broad homogeneity in expressions of theological faith.

The group found that a kind of theological ecumenicity already exists within each of the denominations. There is considerable agreement on the nature of the church, the ground of salvation, the Person of Christ, and the Sacrament of the Lord's Supper. On four of the theological areas surveyed, all the respondents could be included in the Methodist Church without increasing the diversity already represented by

the Methodist clergy. Ninety-four per cent could join the Lutheran or Presbyterian churches without increasing the diversity in the views of the Bible that already exist in the clergy of these denominations. Approximately the same would be true with regard to the doctrine of Christ and the ground of salvation. Seventy-two per cent could be Episcopalians or Lutherans on the doctrine of the Sacrament of Baptism, and more than 95 per cent could be Presbyterians. Four or five possible positions on the Lord's Supper are taken by Episcopal clergy, and these account for 96.38 per cent of the total responses.

However, despite this statistical consensus, there is no institutional drive for organic unity.

These very interesting statistical data suggest that the *differences that matter most are not theological.*

"It is clear," says the orientation paper, "that neither clergy nor laity feel any great urge toward organizational unity." Both clergy and laity reject an interpretation of Christian unity that means "the gathering of all Christians into one visible church organization" (all except 7.87 per cent of the clergy and 11.67 per cent of the laity). Both reject also the other extreme, that of "a spiritual oneness without interest in organizational co-operation" (all except 3.7 per cent of the clergy and 3.06 per cent of the laity). However, 50.26 per cent of the laity and 36.57 per cent of the clergy chose "a spiritual oneness indifferent to organizational forms but based on agreement as to the fundamentals of Christian faith." Almost a fourth of the laity chose "the maintenance of various denominations, but each mutually respecting one another's validity as churches." Thirty per cent of the clergy checked "a spiritual oneness manifested partially in organizational co-operation."

It is significant, we may add, that only the Episcopal clergy gave preference to "one visible church organization"; but their lay members distributed their choices according to the general pattern of all lay choices.

From an institutional perspective, it is interesting that the denominations not affiliated with the ecumenical movement do not differ significantly from the rest in their conception of the desirable form of Christian unity.

Now let us turn to a different but no less significant pattern of institutional response in North Carolina. This has to do with the racial and economic stratification of the churches. Here, too, a variety of denominational doctrines and polities was represented in the study. The Durham Study Group says, "What has been striking about our own work on the problems of race and class in the local church . . . is that differences of a denominational sort have

been of no significance at all. . . . Differences of the Faith and Order variety are artificial and of negligible moment in comparison with differences created by the cultural environment in which the churches are set."

Issues of "race" and "class" turned out to be inseparable issues. The correlation between church stratification based upon income level and the divisions arising from color were so close and plain that both issues could be treated simultaneously.

Whether a church was Episcopal or Baptist or Methodist made no difference whatever.

Meaning of Institution and Institutionalism

One of the issues requiring clarification resides in the very definition of institution and institutionalism. What is the meaning of these terms?

The word *institution* is used both in the social sciences and in theology. The Commission uses the concept as it appears in the social sciences with such further refinement as may be demanded by the data of church life. I shall presently indicate the importance of these data. Definitions of institution range widely from any persistent pattern of activity surrounding a human need, on the one hand, to a precisely defined list of traits or characteristics such as the purpose of a group, the charter of an organization, the personnel, the relative stability of a pattern of activity, and norms of social behavior, on the other hand. Furthermore, the sociologist of religion is confronted by theology and its significance for the church. This enters into the self-interpretation of the churches and thus affects their primary organization and ways of work.

The positive values of organizational and other institutional forms for the life, mission, and unity of the People of God are evident. These forms exist to manifest the being (*esse*) of the church or as instruments to be used in carrying out the essential tasks of the church. When the churches divert their institutions from their true purposes or use them as ends in themselves, they manifest what may be called *institutionalism.* This perversion of the use of institutions, rather than the institutions themselves, is a major hindrance to the life, mission, and unity of the church.

The Commission has initiated a series of case studies of church schisms, church unions, efforts at union that have failed, and ecumenical institutions. These phenomena will be analyzed in order to shed light on the structures, functions, and dynamics of the behavior of churches and their agencies. Patterns of leadership appear to be of special importance. Studies already submitted to the Commission indicate that certain commonly used ideal-

Two chaplain "consultants" at Oberlin relax between sessions of the North American Faith and Order Study Conference on "The Nature of the Unity We Seek."

Left to right: Chaplain (Col.) Charles W. Marteney, USAF, and Chaplain (Col.) Edwin L. Kirtley.

types, such as the contrasting classifications of "church" and "sect," need revision. We need to help the churches understand themselves institutionally in terms of self-analysis involving structure, functions, dynamics, and leadership.

The relationship of institution to institutionalism is best understood through the conception of *institutionalization*. What is it that institutionalizes? This question may be answered by posing two further questions: What function or role does the institution expect to perform? To what expectations in the environment does it respond? Initiation and response are crucial and closely interrelated. Denominations are institutionalized in terms of their ideals of fellowship, mission, theology, tradition, and the like. We may call this process self-institutionalization. Denominations are institutionalized also by their responses to the whole cultural environment or to a portion of it. Churches are not always aware of the tension that ought to exist between faithful self-institutionalizing and responses to the environment that mean unfaithfulness to the gospel. Dependence on the environment is one of the chief sources of institutionalism.

These two general sources of institutionalization affect the structures, functions, dynamics, and leadership of the church. We may illustrate from some of the orientation papers.

The Honolulu Study Group on "Local Church Unity and Its Ecumenical Implications" points out that the unity of a local church is a composite of group dynamics and Christian disciplines. There is, accordingly, an inescapable tension between the growing unity of a local church and the desire for broader unity. The local church (and denomination) is subject to institutional introversion, which grows out of a protectiveness and a *self-perpetuating ethnocentrism* which is of the very nature of group life. Its fellowship exists on a basis of deeply personal and voluntary affiliation; and this quality of group life may work against the wider unity of the mission of the church.

Other forms of self-absorption may be due to *social inertia,* to concentrating on immediate tasks, and to ecclesiastical pride. In a period of reviving interest in religion and of successful expansion of membership there may be an institutionalism that is really a form of ecclesiastical *imperialism* in a denomination. Institutional prosperity is not always an ecumenical blessing.

When we turn from self-institutionalization to responses to the expectations of the environment, we may note also a variety of accommodations. Denominations that were established churches in Europe, enjoying an almost monopoly position in the state, may be small, voluntary associations in the United States. Conversely, major American denominations have practically a sect status when transplanted abroad. In one sense, denominational diversity and disunity in the United States is a function of European Christianity operating in a free society. American cultural pluralism is a result of the variety of national and ethnic groups transplanted here; but it is also an environmental pattern which has institutionalizing effects on church life.

The New York Study Group on "Authority and Freedom in Church Government" has noted the institutionalizing power of the idea of *freedom.* "The American scene," says this report, "has historically emphasized freedom: Here many strong statements concerning religious freedom in its many facets have been framed; here the principle of the separation of church and state has meant that all churches are in some sense 'free churches'; here denominations that have emphasized certain aspects of freedom have mushroomed into giant size. But this very stress on freedom has sometimes been magnified into an end in itself. Thus understood, it has been one of the contributing factors in the too-easy schism of communions and the rapid growth of new denominations along lines strongly sociological, ethnic, or sectional. In becoming an end in itself, it has helped to nourish an atmosphere in which Christians could understand the gospel too much in the light of their cultural heritage instead of seeing their cultural heritage in the light of the gospel."

This emphasis on freedom, since it undermines the idea of authority, has significance for the institutionalism of *power.* All social institutions generate power. "A one-sided stress on freedom tends to minimize the role of power, and thereby permits power to be wielded on congregations and denominations in authoritarian and unchristian ways." The desire for power itself may be an illicit response to the cult of power in great American institutions. Denominational expansion and even patterns of co-operative

Christianity may follow *success patterns* of the organizational revolution in the United States.

Many other illustrations could be cited of how the *self-images* of the churches affect their *roles* with respect to rural or urban constituencies, national language groups, racial minorities, economic class, sectional interests, and the like. There are also many other illustrations of the way the social environment shapes the development of polity, worship, ethics, and theology.

We must turn our attention, however, to three institutional problems of a general character which influence the relations of the churches to each other, namely, the self-fulfilling prophecy, bureaucracy, and polity:

1. We begin with the maxim of W. I. Thomas: "If men define situations as real, they are real in their consequences." Suppose a denomination has a partial, inadequate, or even false definition of another or of the situation regarding co-operation or of the goal of ecumenicity—that definition of the situation evokes the kind of behavior that makes the originally erroneous conception come true. Why is this? *Social beliefs father social realities.* Theological beliefs, creeds, confessions, worship practices, are matters of *inclusion* and *exclusion.* The in-group defines the out-group and in part determines its reality. To overcome this institutional tendency requires a dynamic self-awareness which refuses to prejudge the nature of the unity we seek and which accelerates the rate of interinstitutional communication.

2. Another group of problems have to do with bureaucracy, or, as some prefer to say, the administrative top. The role of bureaucracy in churches is analogous to that in all institutions. Church bureaucrats dominate ecumenical discussions. Bureaucracy maximizes vocational security and promotes technical efficiency. Tenure, pensions, incremental salaries, regularized procedure for promotion, are related to leadership control. Control, continuity, administrative discretion, and rational order make for institutional efficiency. However, bureaucracy tends to separate the average member, the so-called layman, from the expert who holds the position of legitimate administrative authority. This separation which obtains in any complex organization is increased when the ecclesiastical bureaucrat is also an ordained clergyman. Ecumenicity, the bureaucrat may forget, is a function of the whole church—not of its clerical and administrative top alone.

Though bureaucracy makes for rational efficiency and institutional security, it also tends to develop certain dysfunctions, such as: blindness to needed change;

trained incapacity to sense new needs; inflexibility in applying skills and resources to changing conditions; occupational psychoses whereby personnel develop special preferences, antipathies, discriminations, and emphases not adapted to social reality as a whole; fixation on goals and objectives however obsolescent; excessive conformity to prescribed patterns which have become routine; transference of sentiments and motivations from the aims of the organization to the particular details of behavior required by rules and rubrics; and transforming means into ends so that instrumental values become terminal values. These dysfunctions are no respecters of denominational polities and apply to boards and agencies as well as to fundamental church structure.

The consequence of these dysfunctions is that the discipline once designed to assist efficiency becomes an intrinsic value, and loyalty to ultimate ideals on the part of subordinates is measured by obedience to superiors in the hierarchy of the institution. Bureaucracy thus breeds overconformity.

This partial analysis suggests some leading questions which may be addressed to the denominations here represented: (1) To what extent is the behavior of your church characterized by institutional conformity—with formalized procedures and ritualistic regularity—continued at the expense of membership participation? (2) Has such formalism in your church ever encouraged deviant behavior in the form of sectarian protest or creative, but unaccepted, innovation? (3) To what extent does your denomination identify its own institutional practices, forms, conceptual formulations, ritual and sacramental rubrics with ultimate norms? (4) To what extent do the goals and procedures of your local church and denomination encourage its members to seek new ways of achieving Christian values when the traditional ways seem dead or ineffective? (5) Is correct ritualistic performance given a high place in the life of the church? (6) Are the lofty goals of the Christian witness, service, and mission scaled down to the institutional norms of success? (7) Has the Christian way become an institutional rut?

3. These questions have a bearing not only on bureaucracy but on institutional questions of polity. Here we may profitably refer to the work of the Central Study Group of the Massachusetts Council of Churches. Organization and polity, they found, comprise a field in which the life of a denomination meshes most tangibly with the social and cultural realities of its environment. These matters are usually determined more by practical expediency than by religious principle. Some

Some of the 400 delegates and consultants attending

churches say explicitly that organization is not a confessional principle. Even those who affirm an unchangeable order of the church recognize that it can be embodied in a variety of organizational forms. Some denominations place primary emphasis on the episcopal form of government, others on the presbyterial or congregational. But it is "a characteristic feature of the present situation that many denominations are moving toward a recombination of the values of these three systems." Both Lausanne in 1927 and Edinburgh in 1937 agreed that a reunited church would recognize the appropriate place of the episcopal, presbyterial, and congregational systems of government. It is significant that in practice most denominations operate in structures and procedures that employ all these institutional forms.

Order and Organization

The Commission on Institutionalism emphasizes the theological as well as the sociological definition of institution. Thus far we have noted primarily some pervasive sociological traits in church life as they bear on unity and disunity. It is important to turn briefly to the relation of theological institution, or order, to organization. The Oberlin Confer-

North American Faith and Order Study Conference

ence has taken this dimension of its problem into account by asking the Study Group at Toronto to work on "Order and Organization." It is beyond my province to make a theological judgment on their report, but I do express gratitude for the clarity with which they have defined the issues and the constructive proposals they have made.

The problem is one of distinguishing between a "primary" organization (or "order") and a "secondary" organization—that is, "between an ordered structure which at all times and in all places serves as the means by which God constitutes the church as the church and an organization which under particular circumstances gives effective expression to some aspect or other of the primary structure." This is the problem of looking for "the principles of discrimination between such a primary organization as is essential to the continuous existence and identity of the church as a visible society and the variety of administrative structures through which this 'order' can be made operative." What is needed is the criterion for the "essential distinction between constant *function* and diversified *embodiment*."

If the Commission on Institutionalism is to do its work well, it

needs the assistance of a thorough theological discussion of this point. What is that "order" which distinguishes the church from every other "religious society"?

One of the projects of the Commission is a number of studies on the church as a spiritual community and an institution. Aspects of this study include institution and institutionalism in the early church as well as statements from theologians in Europe, Asia, and North America.

The thesis of the Toronto Group that the distinguishing criterion is apostolicity deserves extensive discussion.

Concluding Observations on Institutionalism

On the basis of studies already prepared for the Commission and a survey of the orientation papers written for this Conference, I should like to lift up some significant issues and problems in conclusion:

1. Institutionalism must be confronted at all levels of church life —from the local congregation to national denominational organization and international patterns, from local and state councils of churches to national councils and world ecumenical bodies.

2. The local church is crucial. The Nashville Study Group says pointedly: "The loyalties that move us most profoundly are associated with concrete, particular symbols, including objects and experiences. A building, a group of people among whom one finds acceptance and status, family associations, satisfying educational experiences that stretch our minds, enjoyment of the security of the familiar, music and hymnody, . . . these are only a few." But these are found mostly at the local level. *If Christians are to be loyal to a universal church, it cannot be an abstract church; it must have concrete symbolization in recurrent experiences.*

The crucial character of the concrete local community of Christians is apparent also from the Durham report and the one from Honolulu. We cannot escape the question: "Do the sources of unity which are most effective in the life of the local congregation tend to project the local church's life outward toward a growing unity with other churches, or is the tendency in the opposite direction?"

3. Something more than the natural tendencies of group life is essential to a growing ecumenicity. To a greater degree than is true of a local church's unity, the unity between churches is dependent upon a conscious outreach, motivated and disciplined by distinctly Christian concerns. Ecumenicity rests on the *renewal* of the Church.

"The ecumenical movement," says the Honolulu group, "ultimately rests on a foundation of religious necessity and hope rather

than on practical considerations. . . . It is salvation rather than unity which we seek."

The Minneapolis Study Group says much the same: "It would appear that the movement toward unity cannot rely heavily on the desire for unity in the contemporary churches. It must rest on an imperative that grows out of the Christian gospel and the very nature of the Christian faith, about which churches must become more aware than seems presently to be the case."

4. Widespread doctrinal consensus among denominations may be combined with institutional complacency and accommodation of a most serious kind from the perspective of Christian faith. Since more than doctrine divides the churches, more than theological consensus is required for unity.

5. The various denominational polities—no matter how different in history and form—appear to screen power structures that are strikingly similar in their foci of power and contemporary operation. Diversity, flexibility, and freedom must be protected in any structural expression of Christian unity. There is a correlation between church polity and the dynamics of concern for church unity. The drive will tend in the direction consistent with the ecclesiology of a denomination.

6. American denominations have developed a widespread pragmatic attitude toward polity. This tendency toward flexibility of institutional expression may be an important contribution to the world Christian community.

7. The significant problem of the relation of authority to freedom has been institutionalized in the United States in the direction of ultimate membership control. It is pointed out that "many who oppose organic union do so not on the basis that the proposed union will affect adversely the freedoms enjoyed by the church in its present form, but because they see such a union as furthering the process of centralization which has already materially threatened the freedoms supposedly enjoyed in a church based upon the autonomy of the congregation." The problem in this form becomes not one of union but of *institutional centralization*. Hence the problem of freedom which must be solved is not so much the union of one denomination with another, but of the relationship of the local congregation to the whole church. Americans may be tempted to meet this challenge by introducing more political democracy into the churches, but the solution may more adequately be found in the relationship of the lordship of Christ to the free life of the congregation. Sociological and theological understanding must unite to achieve this result.

8. We have noted that one of the motives that have created councils of churches is that dis-

unity should not stand in the way of mission and service. Yet all the denominations have compromised mission by various degrees of conformity to the American social environment. The New York Study Group on "Authority and Freedom in Church Government" concluded on the basis of American experience "that no single polity, no matter how effectively it may be demonstrated in history or assured by authoritative law, is able to guard the church against a diminishing of its force and a blurring of its vital witness." The implication of this finding is that the ecumenical process may well encourage, on the one hand, "greater freedom and flexibility in the form of polity and more conscious and committed loyalty to the source of all authority for the church."

9. As powerful denominations confront one another they are tempted to measure their performance in relation to one another rather than by the gospel. Two of the sinister forms of institutionalism are denominational imitation and competition. The unity we seek certainly lies beyond the cult of power and imperialism, beyond competition and monolithic control, and must be found in mutual service and responsibility enlivened by the unifying Spirit of God.

10. The ecumenical encounter poses special problems for leadership, both for the leaders of small denominational units and for powerful bureaucrats. The leader of small units is often reluctant to contemplate the heightened competition implied in mergers which would inevitably demand superior standards of competence. The bureaucratically powerful person may develop into an ecumenical virtuoso, not realizing how his personality is shaped by the roles he is accustomed to play. Or again, leaders who have developed personal power and security in the context of a council of churches may resist the uncertainties of a fuller and more fundamental ecumenical unity. Even so, however, the professional leaders usually act in a protective capacity in a council of churches both with respect to local church interests and those of their denominations.

11. Far greater tension between the faith of the gospel and the institutional forms of the local church is required to achieve full ecumenical unity than has been required by the movement for co-operative Christianity.

12. *Churches that are truly dedicated to full ecumenical unity must be prepared for institutionalization as truly universal fellowships.* Such ecumenical institutionalization requires a degree of Christian self-awareness that lies beyond the present insights of any denomination. The Commission on Institutionalism can serve only to aid in that growing self-awareness.

Insights from Oberlin

By JULIA A. LACY
Editor of The Chaplain

Harris & Ewing Photo

IT'S *extremely difficult to deal tidily with irregularities.*" Bishop Angus Dun was talking, a year before the Oberlin conference, to members of the Washington Faith and Order Study Group. It was refreshing to hear this warmly human "prince of the church" admit that, in administering the affairs of his diocese, he often has to "look the other way." He was talking about the limitations of churchly structures when dealing with exceptional circumstances.

Throughout the two years of preliminary study, and at the conference itself, I got the feeling that a military chaplaincy presents the churches with one of these embarrassing "irregularities." War is wrong; and ministers in uniform, even though needed, are anomalous. It is hard to deal "tidily" with them. Until now, high-level church conferences have been busily engaged "looking the other way."

But not Oberlin. This was the first ecumenical conference to engage in a serious discussion of cultural pressures affecting the unity or disunity of Christians. And in connection with the study of governmental policies and programs, chaplains were invited to attend as consultants—one from each of the services. For some reason the Navy chaplain—Roy Bishop—didn't get there. But Ed Kirtley, for the Army, and Charles Marteney, for the Air Force, made a real contribution.

To get a running start in reporting the conference, let me tell you more of that early conversation with Bishop Dun. We were talking about Christian fellowship and asking whether community, in the sense of spiritual unity, is the unity we seek. "Community," said the bishop, "is a profounder unity than institutional unity. Yet, ultimately, there is no community without struc-

ture and institution." Then, admitting the trouble that all churchly institutions have with exceptional circumstances, he added: "Nevertheless, institutions give you a handle. Then things work back and forth. *We can use the institution to improve the institution.*"

These words about the need for structure and institution sounded a note that later reverberated through many sessions of the conference. Under "The Nature of Christian Unity," Division II spoke of "our unity in visible structure." Such structure is "derived from the historical character of the divine revelation given in Christ. True unity in Christ is both visible and invisible." And under "Plans of Union," this Division said such plans "may well represent the conviction that spiritual unity requires visible expression." Division I said that unity "must be made visible to the world in a measure greater than that in which the corporate life of our churches currently manifests it. Wisely it was noted that "while unity presupposes consensus, in its turn it also creates it."

Does this note not awaken echoes in the experience of chaplains who serve together in a common cause? From whatever church traditions you come, you can see the need for structure if your present ministry is fulfilled. It took visible, co-operative action on the part of the churches, in the General Commission and in other groupings, to make it possible for government, in its turn, to set up its chaplain corps. The chaplaincy is not a church, of course; but it is a religious institution. There may be faults all around; but "institutions give you a handle. . . . We can use the institution to improve the institution."

Moreover, an institution provides a setting, and a setting has its own climate. When men from varied backgrounds are thrown together in a climate of acceptance, understanding is likely to grow.

If this is true in the experience of chaplains, it is also true in the efforts of churches to manifest greater unity. It takes agreement to manifest unity, but the visible unity in its turn fosters agreement.

Oberlin made history. Said Theodore Gill in the *Christian Century* (Oct. 2): "Case-hardened, harness-galled ecumenicians could not recall another such meeting in which speeches, papers and sermons were of such uniformly high caliber."

And Oberlin will continue to live, I believe, because of its new approach to questions of faith and order and because of the issues raised, the insights achieved, and the pointed questions addressed to the churches about their unfinished business.

The ecumenical ideal
is to speak the truth as fully as you can,
and yet not to win a victory but to *communicate*,
and always hoping God will show you more truth.
—Angus Dun

The new approach at Oberlin was at least fourfold. In the first place, the theme itself was new and fundamental. In his opening address as chairman of the conference, Bishop Dun said: " 'The Nature of the Unity We Seek' has not previously been a main theme or even an explicit subsidiary theme for a Faith and Order conference. We cannot seek unity effectively if we do not know its nature. We cannot seek it together or have substantial unity in the search if we differ radically as to what we seek."

Secondly, this was a regional conference, a North American conference. The chairman explained: "As such it represents a new method of approach within the Faith and Order Movement. That movement has steadily sought to be as truly ecumenical as the responses of existing churches would make possible. It has sought to draw together in brotherly conversation the world-wide Christian community within the limitations set by its doctrinal basis. Its conferences have been world conferences. Major churches, notably the Roman Catholic Church, and numerous smaller churches, have excluded themselves on the ground that participation would obscure or contradict their witness to the truth about the church or the gospel as they conceive it. But in spite of these grave limitations, the world-wide perspective has steadily been sought.

"To hold a regional North American conference is not to surrender this world-wide perspective. It is to recognize the fact that churches located within one great continental area, in the midst of one more or less homogeneous culture, have special responsibilities toward one another in their quest for unity. In world conferences the issues are inevitably generalized. It is difficult to do justice to the very different balance of traditions found on major continents, and to the radically different cultural, social, and political settings which profoundly condition the life and thought of churches in every place and time. . . . But let us not forget the world perspective."

(Needless to say, chaplaincy affairs could not have been considered in a world conference, for they are too regional in character.)

A third new approach to unity

was of the greatest significance. It was a turning of attention away from our differences to the unity already given us in Christ. In common with all the theological commissions which have been at work since the last world conference at Lund in 1952, this conference sought "to find a way toward the unity we seek by penetrating more deeply into the meaning of the unity we have, God-given in Christ Jesus."

Putting this in another way, Professor Robert L. Calhoun, of Yale, said: "Past efforts to attain that goal through better mutual understanding of our differences have been fruitful but inconclusive. They have taught us much about ourselves and about one another. . . . At the same time, study that focuses the attention primarily upon ourselves and our differences has inherent limitations as a way to overcome division."

Now attention has definitely shifted from this "comparative ecclesiology" to a common search for the sources and goal of our unity in Christ.

Finally, there was a new concern for the theological implications of social and cultural forces affecting church unity. Dean Walter Muelder took this approach in the splendid paper published in this issue. It determined the objectives of the four study sections in Division III.

These objectives appear in the following outline of the organization of the conference:

The Nature of the Unity We Seek

DIVISION I. *In faithfulness to the eternal gospel*

- Section 1. Imperatives and Motivations
- Section 2. Doctrinal Consensus and Conflict
- Section 3. Baptism into Christ
- Section 4. The Table of the Lord

DIVISION II. *In terms of organizational structures*

- Section 5. The Life of the Congregation
- Section 6. The Work of State and Local Councils
- Section 7. Authority and Freedom in Church Government
- Section 8. The Variations in Denominational Polities

DIVISION III. *In view of cultural pressures*

- Section 9. The Mobility of the Population
- Section 10. Governmental Policies and Programs
- Section 11. Forces at Work on the College Campus
- Section 12. Racial and Economic Stratification

One got the feeling that before the conference took place Division III was looked upon as a somewhat unruly stepchild. Before the conference was over, however, it appeared that this Division was a true offspring of the ecumenical movement and the heir of much future discussion.

So Oberlin got off to a new start. Now what of the issues raised, the insights gained, the questions asked?

It is impossible to publish here all the significant papers of this conference (though our pages have already been stretched from 48 to 64 for this special issue). The papers will be published in full by Bethany Press in 1958.

All I can hope to do is very modest indeed. With a hop, skip, and jump through the plenary sessions, let us notice some of the insights that are likely to interest chaplains generally.

Calhoun on the Church

As chairman of the American Section of the Commission on Christ and the Church, Dr. Robert L. Calhoun made the first major address. Part I established a sound theological perspective in terms of "Faith in Response to God," "God for Christian Faith," "The Centrality of Jesus Christ," and "The Holy Spirit." Part II dealt with the church—and here let us linger a moment.

Calhoun discussed the church "As New Creation in History" and "As Growing Community in History." Under the former heading he drew the picture of the New Testament church as "chosen," "holy," "one," "a medium of divine action," and "an eschatologically oriented community."

Sketching the New Testament record of developing modes of church life (modes of "acknowledgment and reaffirmation"), Calhoun summed them up as "word, sacrament, and ministry, shaped and implemented by order and discipline."

Just here I would stop to point out a significant insight. Noting that the oneness affirmed in word and sacrament was too often violated in fact, even in New Testament times, Calhoun said that these violations "may be salutary reminders that the unity we seek is to be found, not by attempting to copy a past segment of history, but by opening the far more complex life of the church in our day to the primary meanings of word and sacrament and to the onward movement of the Holy Spirit."

This attitude of creative freedom toward our past was expressed time and again, especially by Albert Outler. It brought to mind the 16th chapter of John, where we read the promise that "the Spirit of truth . . . will guide you into all the truth . . . and declare to you the things that are to come." Yet in doing so this same Spirit, says Jesus, "will take what is mine and declare it to you." This Spirit of truth can liberate us from a slavish imitation of the past. All the truth is not yet known, and we have to be guided into it. We have to wrestle with the knotty problems of today and tomorrow—"things that are to come." But all the while this Spirit can keep us true to the original revelation, for in the new situation he takes what is Christ's and declares *that* to us.

Calhoun expressed this thought another way. He spoke of the developing modes of church life as being "at once adaptive and indigenous to the church." What an ideal for churchmen today—and for chaplains! To be flexible and willing to adapt our methods to the needs developing around us—and yet to be sure that the new method, the new strategy, the new structure, is indigenous to the church and true to the Spirit of Christ!

Turning then from the beginnings of the church to its protracted struggle with the world and with itself, Calhoun noted that "by the end of the patristic period four 'notes' or distinguishing characters of the church had come to be generally affirmed. . . . By common consent the true church was declared to be one, holy, catholic, and apostolic."

Using these familiar terms, in their varied meanings, Calhoun then sought to characterize the church in history so that the cherishable "notes" are conserved. He suggested two characterizations for the church: "sacramental existence" (a living community at once of grace and of faith) and "an eschatologically oriented community."

And now look what he did with that second, formidable phrase! The eschatological orientation of the church means that "its goal and fulfillment is beyond the boundary toward which its history moves, yet already accessible to faith and hope, and inseparable from the church's present existence. Inseparable, but not simply continuation of it; for in this perspective fulfillment involves transformation so drastic that death and resurrection provide the terms in which we try to think of it."

It was a solemn reminder that no church tradition is worthy of supplying the model for the coming great church. All churches must expect to die before they can live in newness of life.

This insight brought to mind an early meeting of the Washington Study Group. We were wrestling with the Oberlin theme when Dean Frank T. Wilson, of Howard University's School of Religion, pointed out that our need may be not only the creation of new structures but the sacrifice of present structures. When the Church of South India was formed, he said, such radical reorganization was necessary that the church bodies forming the union, to all intents and purposes, had to die. But they rose in newness of life. It was another case of "decomposing but to recompose."

Dr. Calhoun devoted the rest of his address to rethinking those ancient "notes" of unity, holiness, catholicity, and apostolicity in the light of his two characterizations of the church as "sacramental existence" and "an eschatolog-

News Bureau, Oberlin College

A "service of ecumenical worship" was held at Finney Chapel, above.

ically oriented community." In doing so he developed several outstanding insights.

One insight had to do with unity. He said: "By insisting on making unity in our own image, we accentuate our differences. In seeking to see more clearly and steadily the springing of our many streams from one fountain, we find ourselves startled again and again by the realization that 'the river of truth is one.' Our unity is real also in the end toward which we all move. And again by participation that unity is effective and imperative in our existence now."

As for catholicity in its double sense of orthodoxy and inclusiveness, Calhoun had this to say: "God can deal with our honest differences but cannot be served by a withholding of generous response to any neighbor who needs our understanding and brotherhood."

Another insight drew together unity and mission by noting that apostolicity determines even unity and holiness in essential ways. Apostolicity, in its primary sense, means that the church is *sent* by divine appointment, as apostles are sent, on mission to the world. The unity we seek, therefore, cannot be self-centered or self-seeking unity. It must be "the unity of a devoted embassy from one beloved Sovereign, with one urgent

message to a world in need. The holiness given to the church is not a possession but a trust, for others. . . . The one holy catholic church must be, in this self-giving way, the apostolic church, sent 'not to be served but to serve.' "

Outler on History

As chairman of the American Section of the Commission on Tradition and the Traditions, Dr. Albert C. Outler made the second major address, on "Our Common History as Christians."

This commission has been working to see whether it is possible to confirm the hypothesis first proposed by the Lund Report in 1952: "We have found a common history which we share as Christians which is longer, richer, and more truly catholic than any of the separate histories of our divided churches."

Have you ever wished it were possible to reverse the reel of time and run it backward, so you could see for yourself how some past event took place? Well, Outler played with the thought of reversing the reel of church history so we could trace the maze of pathways by which we had gathered at last at Oberlin. Thereby he nailed down this significant first principle: "Each of us could trace his own tradition's pathway back through time, but this still would not bring us all out at one spot and one time when there was only one, single, historic tradition to which some Christians have clung, without any change whatever, and from which the rest of us have fallen away into plural, schismatic traditions. Historical inquiry simply cannot discover such a single, unaltered tradition in the historical experience of the Christian community."

Because of the incurably pluralistic and relativistic nature of Christian history, some people have wondered whether the work of Outler's commission is worth while. They find it hard to think of historical knowledge as an ecumenical resource or of our common history as Christians.

But Outler showed that a little learning here is a dangerous thing. In a brilliant exposition of the promise of this inquiry, he maintained that, though we cannot reenact the past or rewrite the script of history, there is something else we can do. *We can, in the living present, re-enter the "dead past" and discover what made it alive when it was the living present!* We can think and feel our way back into our own traditions, and those of other Christians, with an open eye and heart to *the presence and power of Jesus Christ in them as the vital tradition common to them all.*

We can discover, said Outler, that "our common Christian history is not so much a matter of *a* tradition superior to all the rest as it is the influence of *the* Chris-

tian tradition which has continually informed and measured all the *traditiones ecclesiarum.*

This reliving, rethinking, refeeling the past does not change the past so much as it transforms our own situation in the present and the future! The bad essence of traditionalism, which some of us fear so much, is simply the power of the past to continue to dominate the oncoming future without its being relived and renewed in the living present. The good essence of historical insight is that it offers us the chance to make a present decision about the past and the future.

"If we could really renew our sense of history, we could reorient our plural of divisive traditions toward the future in such a way as to be ready for the changes and challenges it will bring. The unity that we seek is not so much to be recovered from past unity as it is to be grown into, under the guidance and power of the Holy Spirit, who is still with us to lead us into the fullness of the truth in Christ Jesus."

But no persons or groups, said Outler, "can grow into this future unless their Christian sense of history is clear and full enough to give them *creative freedom toward their past.* If we are to grow into the fullness of the unity we have, we must recover and fill out our Christian memories. For in this Christian past, which now divides us, we shall also find a clue to the unity that we have and the unity that we seek."

Chaplains who are engaged in counseling—and who is not?—will appreciate Outler's conception of the role of memory. They may recall that he is not only a theologian but the author of *Psychotherapy and the Christian Message.*

Insight for preaching appears in Outler's simple statement that "the gospel is transmitted from age to age, but it is stultified by repetition. It must be renewed every time it is 'received' else it is not really received."

Perhaps the most fruitful interpretation offered by Outler came in the way he rang the changes on *tradition* and *traditioning.* "The original Christian 'tradition' (handing over)," he said, "was God's gift of Jesus Christ for us men and our salvation—and the essential *church* tradition is the apostolic witnessing to this deed and its meaning for mankind (deed and witness). When *this* tradition is 'handed over' to any oncoming generation by the church (by word and sacraments), it must still be renewed by an *actus tradendi*—an act of traditioning—which changes the recital of the apostolic history into a living encounter with the living Lord. And this *actus tradendi,* as we can plainly see in the New Testament and in the life of the church, is the act and office of the Holy Spirit.

"This process of transforming the apostolic history into living faith and fellowship is what we may recognize as *the* Christian tradition in all *Christian* history.

"The process has gone on in many different historical settings and in many different traditions, but it has never fallen prisoner to any one of them. *The* Christian tradition is the living stuff of all church traditions, and their valid measure."

Briefly, the tremendous value of what Outler and his colleagues on the commission are doing may be seen in this summary of their work: It is an inquiry into "the significance of our Christian past for our Christian hope"!

Sittler on Worship

As chairman of the North American Theological Commission on Worship, Dr. Joseph Sittler gave the final major address, on "The Shape of the Church's Response in Worship." (I have omitted any comment on Dr. Muelder's address, for it is published in full in this issue.)

Sittler explained that "Faith and Order created a Commission on Worship in acknowledgment of a fact. The fact is that the way Christian people worship is declarative of what they believe. This declaration may well be made in worship at a depth and with a fullness seldom attained in creedal propositions."

An exceedingly helpful constructive analysis was preceded by an equally stimulating treatment of problems encountered.

Discussion of the meaning of the term "worship" led to the conclusion that a thoroughgoing biblical inquiry is needed here, and prompted the caution that a theology of worship belongs under the doctrine of Christ—as does the doctrine of the church also.

A second problem lies in the fact that in North America the field is already occupied by the "*psychology* of worship." With what has been called his "startling blend of wisdom and words," Dr. Sittler dealt with the notion that the purpose of public worship is to create a mood. "Thence has flowed," he said, "that considerable and melancholy river of counsel whereby one may learn how to organize an assault upon the cognitive and critical faculties of the mind, how to anesthetize into easy access the nonverbalized but dependable anxieties that roam about in the solitary and collective unconscious, and how to conduct a brainwashing under the presumed banner of the Holy Ghost."

A third problem is the state of our positivistic language today—designative and thin, flat, nonallusive, and impoverished. The irony of it is that "just as our Christology becomes richer, our ecclesiology more organic, our anthropology more deep—our common language . . . is shrinking

in obedience to a diminished realm of meaning."

By contrast, "the gravity of rhythmic speech is the mark of a culture that carries its past livingly in its present experience." It is the sign of "rootedness."

The great rhetoric to be found in our language of worship lies in the fact that it "roots the life of the moment in the grace of the past; it evokes a response in depth because it is also a reverberation. It is an expectant episode in a people's life because it is a note in ancient and continuing music."

But the language of the Scriptures and of our liturgy is losing its meaning. Sittler confessed to both exaltation and despair at the moment of the Sanctus in the service of Holy Communion—for, 'to the flattened speech of our time, angels and archangels are rather ridiculous symbols—material, so to speak, nonfissionable by contemporary definition of fact." Fresh and shocking forms of statement will be needed to recover original meaning.

Yet even now poets are tormenting our flat language into a kind of negative praise. (Our nuclear age has even redeemed the biblical symbol of fire!)

Turning now from these problems, Sittler found a double entry into the constructive part of his task by noting that there has never been a church that has not declared its faith and order to be continuous with the apostolic tradition. This fact makes it possible to look for help in what we might call the shape of the apostolic tradition, on the one hand, and the shape of the church's response in worship, on the other.

This discussion should be read in full when the Oberlin books are published. Too briefly, one can say that Dr. Sittler describes the action of God in Christ as having the shape of "an inverted parabola." This lived-out action had the shape of "a descending curve which went down, into, through, and under every broken God-relationship." And now "the morphology of grace in the life, death, resurrection, and exaltation of Jesus Christ imparts to and creates in the believer its own shape—so worship is the name proper to the celebration of this new being in Christ by his body, the church."

Keeping in mind this apostolic tradition, and further analyzing the myriad forms of public worship, Sittler finds there are none that do not have the following five elements: recollection, thanksgiving, participation, proclamation, expectation.

Especially memorable was Sittler's observation that "worship not only includes proclamation; it *is* proclamation. Every service of public worship is a banner of life flying among the banners of mortality."

And those who heard will not

soon forget Sittler's closing words about *expectation:* "The last word of the New Testament is a dramatic condensation of this 'not yet—yet even now.' The Apocalypse of St. John concludes 'Amen. Come, Lord Jesus!' The 'Amen' leans backward toward the mighty salvatory deeds of God, affirms that the church, the body of Christ, is held in God's hand against the powers of hell. The 'Come, Lord Jesus' leans forward toward the consummation of 'the fullness of him who fills all in all.'

"The Christian life is a life drawn taut between the Amen and the Come. This tautness has its suffering, its waiting, and its peculiar service to the world. And inasmuch as Christian worship has been the strange music of these taut and joyous lives in history, a deep study of worship points a steady finger to the nature of the unity we seek."

Three men from the *LaMoure County* (LST-883) think the water is fine at "Camp Davidson."

Nearly 50 men of Landing Ship Squadron Five, along with their families, spent the week end of Sept. 14-15 enjoying the facilities of San Diego Armed Services YMCA's Camp Davidson, in the Laguna Mountains near Julian, Calif.

Recreation here includes swimming in the $22,000 heated swimming pool, television, movies, shuffleboard, ping-pong, horseshoes, badminton, and softball.

This is the only camp operated by the Armed Services YMCA anywhere in the world. It was established in 1948 for the exclusive use of military personnel and their dependents.

The Christian Tradition and the Unity We Seek by ALBERT C. OUTLER. Oxford 1957. 165 pp. $3.25.

Professor Outler has already established himself as a talented, exciting, and versatile scholar. Colleagues in his denomination repeat his name fondly, if only to show all the world that Methodists can also be theologians. He has written wisely on religion in higher education, psychotherapy, and patristics. Now he offers a little book in another medium, ecumenics.

It was my good fortune to be present at the Faith and Order conference in Sweden in 1952 when Outler stunned his commission with the claim which forms the basis of this book. There is in Christendom a "common history . . . longer, larger and richer than any of our separate histories in our divided churches" (p. 26). Thereafter, Outler was delegated to set up an international study of the common tradition which antedates the traditions now dividing the church.

Again at the North American Conference on Faith and Order at Oberlin this summer I observed how skillfully Outler persuaded his study group on the Eucharist to by-pass the usual intellectual obstructions to common participation in the Lord's Supper. Community is more basic than doctrine, he pleaded, just as the holy event of God in Christ is more basic than community. The result for Oberlin was a triumphant sense of unity in the lived faith of the sacrament, expressed in this little book as "the pre-theological reality of faith" (p. 146).

It is my personal conviction that Outler's excellent ecumenical program, so thoughtfully interpreted in this book, is unnecessarily vulnerable at two points:

In the first place, Outler leaves his Methodist "Achilles heel" exposed: In regarding Christian community as in any least sense "pre-theological" he implies that experience and doctrine are divisible. The originating Christ event, the community, and the doctrine of the church, coinhering as they do in practice, were not separated in primitive Christianity and ought never be separated, not even in theory.

In the second place, Outler's view of history seems alien to the faith which he uses it to express. He speaks as if the "really historical" (p. 64) in Christianity were the sheer factuality of the existence of Jesus of Nazareth, whereas it is the exalted lordship of Christ in the church. He speaks as if the "historical nexus" (p. 33) in the tradition of the church refers to the chronological joints which connect the ages of man, whereas it is the hinge by which Christ unites us to the "new age." He speaks as if history is something we must be "brought back to" (p. 42) like an *object* of knowledge, whereas it is the *knowledge* of the object, which is Christ's living presence.

The history of the church is "the history of the exegesis of the Scrip-

tures" (Gerhard Ebeling), or—what is the same—"the history of the Holy Spirit" (Charles Williams). This is not, as Outler wrongly brands it, an "anti-historical approach" (p. 35). It is an approach that casts the Christian understanding in the form of a historiography informed by the Christian faith itself.

It is intellectually possible to move back and forth between two kinds of affirmations as Outler does. He can say at one time that the testimony about Jesus in the early church is "reliable" (p. 44) and at another that the Holy Spirit "makes Christ our contemporary" (p. 54). But one ought not do so without a sense that one has employed two radically different modes of spiritual activity, that one has in the process related himself to two radically different realities.

—Carl Michalson, *Professor of Systematic Theology, Drew University, Madison, N.J.*

Ground to Stand On by John H. Otwell. Oxford 1957. 232 pp. $4.25.

The Christian and the World of Unbelief by L. L. Miller. Abingdon 1957, 240 pp. $4.75.

Modern Science and Christian Beliefs by Arthur F. Smethurst. Abingdon 1957. 300 pp. $4.00.

In spite of the large number of books for making Christianity attractive to skeptics, there is always room for more. Indeed, it may be that every really honest skeptic needs a book custom made to the requirements of his own particular eccentricity in relation to Him who is "the way, the truth, and the life." There are, however, some practical difficulties from a publisher's point of view in realizing such an ideal. Here, at any rate, are three books that may, each after its own fashion, do very useful work in dispelling misunderstandings about the Christian faith and in providing food for those skeptics who are skeptical enough to have their skepticism tested.

Ground to Stand On seems likely to be the most generally useful. Distinguished by a pellucid style rare in books of this sort, it presents central, traditional questions in a refreshingly vivacious way. The temper of the book is quiet and cool, while its intent is as fiery as a heart must be that is touched by the fire of God's love. It is pleasant, too, to find a competent exponent of Christian doctrine who does not suffer from a compulsion to parade his learning. Many good and important points are made without fuss.

On the other hand, there are some questionable points, not least in the chapter on the difficult subject of the nature of the church.

On the whole, this book, an admirable achievement in itself, should be a most useful acquisition to chaplains and others engaged in the embassy of Christ. It demands of its readers intelligence but not very much knowledge, and so it should (to borrow a Quaker phrase) "speak to the condition" of many young people.

The author is professor of Old Testament studies at the Pacific School of Religion in Berkeley, California.

Mrs. Miller's book, ***The Christian and the World of Unbelief,*** contains some stimulating ideas. Her treatment is, on the whole, however, undistinguished; and some sections of the book—for example, her critique

of logical positivism—are by no means strong. Her attempts to enliven her arguments by slick phrases and to adorn them with heavy ones such as "after the manner of historicophilosophical objectivity" are not crowned with greater success than usually attends such literary maneuvers. Greater brevity would have enhanced the quality of this book.

It is also questionable whether it presents the authentic "offense of the gospel." The author's sojourn at Union is nevertheless reflected in her provocative account of the relation of faith to philosophy, history, cultus.

The statement that "nobody wants to write a grandiose epistemology, à la Kant, for example, when different schools of psychology are investigating several different theories of learning with varying results as to their probable soundness," reveals, besides an inadequate grasp of the principles of English composition, a failure to discriminate between epistemology and psychology, and suggests that the author has allowed herself to fall under the spell of psychologism, a virus whose pathological effects are singularly dreary.

In this triad of popular books, the one whose appeal should be mostly to the large group of young people whose preoccupations are scientific rather than humanistic is ***Modern Science and Christian Beliefs*** by the English Canon Arthur Smethurst of Salisbury. This writer's earlier career as a geologist and geochemist is, no less than his subsequent theological training, an excellent qualification for his enterprise. He makes use of both qualifications in the manner of the great philosopher-scientist Professor A. D. Ritchie of Edinburgh, whom he quotes and to whom he is indebted, in some measure, for his own method.

For the purpose for which it is designed this is an excellent book, and Canon Smethurst's demonstration of the sympathy that can and ought to exist between the scientist and the theologian deserves wide attention. The humility of the genuinely scientific temper is surely a better disposition for approaching the mysteries of the universe than the arrogance of certain kinds of theology. No doubt many scientists are nearer the Kingdom of God, and many theologians farther away from it, than either of them knows.

Some philosophers will expect a fuller discussion of the notion of "almightiness" than Canon Smethurst provides, since this discussion is peculiarly relevant to the central problems of his book.

The four appendices, on subjects as varied as logical positivism, dialectical materialism, existentialism, and Bultmann's de-mythologizing, cannot, as the author himself recognizes, do justice to such large topics. But they are informative to beginners and suggestive to other readers.

Indeed, the fact that a great deal of useful information on many subjects may be picked up painlessly in the course of reading this *apologia* for the Christian faith is not the least of the merits of the book.

The American reader should not allow himself to be put off by the occasional evidence of English insularity in the author's interests and preoccupations: the insularity is superficial, and the fundamental outlook of the writer is such as to command the interest his book certainly deserves.

Chaplains and others will find this a useful book, and it is to be recommended to their attention.

—Geddes MacGregor, *Professor of Philosophy and Religion, Bryn Mawr College, Bryn Mawr, Pa.*

Primitive Christianity in Its Contemporary Setting by Rudolf Bultmann (trans. R. H. Fuller). Living Age Books published by Meridian Books 1956. 240 pp. $1.25.

The translation of this work, never before published in English, provides one of the most stimulating and informative treatments of the backgrounds of Christianity available. Its importance is not in its presentation of new material; rather is it to be found in the interpretation of the historical data. The purpose of the author is to "interpret the movements of history as possible ways of understanding human existence, thus demonstrating their relevance for today."

The content of the book is divided into five major sections. The first two sections deal with the heritage of the Old Testament and Judaism as it developed in the late post-exilic period. The third and fourth sections deal with the classical Greek tradition and the development of that tradition in the Hellenistic age. The final section treats Christianity as it emerged in the syncretistic environment produced by the confluence of the cultures of West and East.

Bultmann very effectively shows the distinction between the Old Testament and classical Greek views of God, man, history, and the world. Then he endeavors to show how the unanswered questions of each led to the religious development of Judaism on the one hand and religious philosophies (such as Stoicism), the mystery religions, and Gnosticism on the other. Against the background of these movements he describes primitive Christianity as both debtor and transformer of these diverse heritages. It is the author's contention that the distinctiveness of Christianity can be understood only within the context of its relationship to this environment in which it emerged.

The existentialist concerns and presuppositions of the author are obvious throughout the book, determining both his selection of data and his interpretation. While at points one may therefore question the adequacy of the interpretation, one cannot deny its implications for the reader. History is not treated as remote past. The author seeks to "drive home the fact that *tua res agitur:* this is your business." The reader is thus involved in his own cultural past in such a way as few books will involve him. Because it is not only informative but provocative, the reader will come away from this book feeling he has entered into a living conversation with the past as impinging on the present. He will better understand himself and his world, this amalgam of Hebrew-Greek-Christian heritage.

—Franklin W. Young, *Professor of New Testament and Patristics, Episcopal Theological Seminary of the Southwest, Austin, Tex.*

Prophecy and Religion in Ancient China and Israel by H. H. Rowley. Harper 1956. 154 pp. $2.75.

H. H. Rowley is one of the outstanding Old Testament scholars of the world today. Those who are familiar with his earlier books and his

most recent *The Faith of Israel* will discover in *Prophecy and Religion* the same adept and learned insights brought to bear upon the classics of ancient China.

Many students of ancient Israel are aware that at a time roughly parallel to the period of the great prophets, the countries of the Far East were also experiencing a period of religious intensity. Rowley believes there is a significant point of comparison between the prophets of Israel and the prophets of China. Having lived and taught in China for many years, Rowley is uniquely qualified to make this comparison.

The Chinese sages upon whom he focuses his scholarly attention are Confucius, Mencius, and Mo-tzu. First, Rowley discusses the nature of prophecy in Israel and in China. He cautions that "neither group of teachers should be judged from the standpoint of the other, nor even from our standpoint today." Rowley understands prophecy as the proclamation of a message that has been given to the prophet. This message should be thought of primarily as relevant to the conditions of the day in which it was spoken. Any predictive element was secondary. In accord with this definition, the prophets of both Israel and China were spokesmen for God.

Rowley compares the prophets of Israel and China as statesmen, as reformers, as yearners for a Golden Age, in regard to worship, and finally as to their conception of God. As statesmen and reformers the great men of China were truly of prophetic stature and their teachings are relevant for today. As prophets of a Golden Age they compare favorably. "To Israel's prophets the Golden Age was God's gift to man, which could only be given when men fulfilled the conditions. To the sages of China it was man's achievement by his fulfillment of the conditions."

In their approach to worship, however, a fundamental divergence is evident in the teachings of the two groups. The Hebrew was concerned with depth of meaning, the Chinese with correctness of form.

The reason for this contrast resides in a differing understanding of God and attitude toward him. The Chinese teachers were not irreligious, but to have been intimate with God as the Hebrew prophets were would have offended their sense of propriety. God was no consuming passion for them. He was remote and had only a small place in their teachings. The difference might be illustrated in this way. To the Chinese, God was emperor. To the Hebrew, he was husband to his people.

But in each case the prophets taught within the framework of their heritage. It is against the background of this heritage that they should be judged.

The reviewer found Rowley's comparative study both fascinating and enlightening. It should benefit the reader in at least two ways:

First, the reader is afforded a rare and intimate glimpse of three of the outstanding molders of thought of the Far East. If any of the three sages emerges higher than the others in Rowley's study, it is Mo-tzu.

Second, the reader sees the old Testament prophets in a fresh, new light and perceives in their messages new and profound dimensions.

—Samuel D. Maloney, *Assistant Professor of Bible, Davidson College, Davidson, N.C.*

Mighty Stonewall by Frank Vandiver. McGraw-Hill 1957. 574 pp. $6.50.

Here is profitable reading for every military chaplain. Thomas Jonathan Jackson was a genius among the great commanders of history. He was also a great Christian. This book, of massive detail, scrupulous scholarship, and dramatic movement, makes both points clear.

Some will read this chronicle as a study in tactics and others as an authentic and gripping story of the tragic and heroic period of our Civil War. The chaplain, however, will find it a testimony from history of a great Christian in the military profession.

In the life of this man, who died at 39, is revealed the relationship of piety and prayer to duty and discipline. "Duty is ours, consequences are God's," he said. At the height of his brilliant career, when he was feared and honored by his enemies, admired and idolized by his Confederate countrymen, he wrote to his wife, "If I know my unworthy self, my desire is to live entirely and unreservedly to God's glory. Pray, my darling, that I may so live."

Jackson was exacting of his subordinate commanders and a magnetic leader of troops. He was a complex, paradoxical character. He was diffident and an awkward speaker, but he had an awesome dignity and an aura of power few men have matched. He was a stern disciplinarian and brave to a fault. He never exacted a discipline he did not himself manifest nor asked a man to do anything he was not willing to do. He was a humble, reverent Christian, with profound insights into history.

He was an accomplished lay theologian. Each year saw him advancing in understanding and dedication to God and the church. It was this quality of personal piety more than any other factor which made him a great commander.

Among the many studies of Jackson to come to my attention this is the most comprehensive, the most interesting, and the most authentic interpretation of the man. Clergymen, and especially chaplains, will come away from the book with a new supply of illustrations and an accurate insight into the personality of one of the great Christian soldiers of all time.

—Edward L. R. Elson, *Minister, National Presbyterian Church, Washington, D.C.*

When I Became a Man by Theodore Parker Ferris. Oxford 1957. 228 pp. $3.75.

Finding Holy Ground by Harold L. Lunger. Bethany 1957. 192 pp. $3.00.

Those who have read earlier writings by Dr. Ferris, including his book on preaching, *Go Tell the People,* will agree to Gerald Kennedy's estimate of his ability: "There are few interpreters of Christianity who have his gift of cutting away all extraneous matter and getting into the very heart of the subject."

Here in this new volume one finds solid content, a clear and steady literary style, and the art of stating succinctly the implications of basic Christian beliefs for our day. There is nothing superficial in these addresses. They show mature thinking, but at the same time they are free

from that technical jargon that scares away the lay mind.

The book falls easily into two sections: the first proclaims doctrine; the second spells out the meaning of these beliefs for "the average enlightened citizen of a modern democracy."

Theologically sound and thoroughly biblical, these addresses indicate why Dr. Ferris has such a large following of hearers and readers who find his ideas stimulating and helpful.

The author of ***Finding Holy Ground*** is professor of Christian ethics at Brite College of the Bible, Fort Worth, Tex. His writing is interesting, lucid, and thoughtful. In the course of 18 messages he delves into many of our modern social ills and comes up with some satisfying solutions. He has an unusual ability to fashion apt topics which are derived frequently from the text. The development of his ideas shows much reading in contemporary fields.

These sermons are up to date in the best sense, fully illustrated, and sensitive to the implications of the gospel for our time.

—Donald Macleod, *Associate Professor of Homiletics, Princeton Theological Seminary, Princeton, N.J.*

Interpretative Reporting by Curtis D. MacDougall. 3rd ed. Macmillan 1957. 592 pp. $5.75.

Religion is good news, and the chaplain can be one of the most skillful and effective reporters of the message of God.

In recent years several newspapermen have left their work with the press to become clergymen, but they have carried over their communications skills into the ministry. It would do every pastor good to serve an apprenticeship on some mass-communications media—newspaper, magazine, radio or television station.

That type of assignment is not possible for many. The second-best thing is reading this outstanding book by Curtis D. MacDougall, professor of journalism at Northwestern University. It can help chaplains prepare more effective sermons as well as columns and news notes for the base or station newspaper.

Dr. MacDougall recognizes the widespread hunger for the background and meaning behind the news —people want personalities, events, and thoughts interpreted.

One especially helpful section of the book covers the need for interpretation: outlining and organizing facts and generalizations; featuring and making them attractive; winning reader (listener) confidence; giving substance to the message; keeping it fresh and interesting; developing interesting beginnings.

—James W. Carty, Jr., *Religious News Editor,* The Nashville Tennessean

NOTES

by Elizabeth P. Lam

"Reflection Books." Association 1957. About 128 pp. ea. 50¢ ea.

The second set of six pocket-sized books in this series is now available.

The two that seem most useful are written by John L. Casteel and Seward Hiltner. Casteel's ***The Promise of Prayer*** is one of the most helpful and mature of the recent guides to private devotions. Written for the person who is serious in his desire to learn to pray, it points to the costli-

ness and discipline of prayer. Hiltner's ***Sex and the Christian Life*** will be helpful both to young people and to the pastor or counselor to whom they turn with their most intimate problems and questions. Dr. Hiltner (professor of pastoral psychology at the University of Chicago) writes not as the moralist with black-and-white answers but as the wise counselor who knows that many factors make the problems or dilemmas of each individual unique. This is a wise and warmly sympathetic discussion of a subject too often treated abstractly and didactically by theologians.

Eight distinguished contributors make interesting and useful the little book ***What the Christian Hopes for in Society,*** edited by Wayne H. Cowan. Margaret Mead, for example, deserts the relativism of cultural anthropology and gives a persuasive *Christian* defense of technical assistance to underdeveloped countries. Francis Pickens Miller, former member of the Virginia House of Delegates, candidate for governor of Virginia in 1949 and for the U.S. Senate in 1952, describes the kind of pressures a Christian is up against in the political arena. Paul Tillich discusses the intellectual critic of religion, and Amos Wilder illustrates the similarity of the life of the artist and the life of Christian faith. Reinhold Niebuhr contributes the Foreword and the concluding essay.

Two of the series are intended as guides to the study of the Bible. ***What Archeology Says About the Bible,*** by Albert N. Williams, is an outline of the major archaeological discoveries that illumine biblical history. ***The Unfolding Drama of the Bible*** attempts in a few pages to give the "main theme of the Bible." Both books seem to the reviewer so to oversimplify the material with which they deal that they lack intellectual satisfaction and offer little to either the student or the teacher of the Bible. More useful study material on the introductory level is available elsewhere.

God and the Day's Work, by Robert L. Calhoun, is a statement in modern terms of the Protestant affirmation of the religious significance of work. Professor Calhoun recognizes that for many people work in itself may be dull or mechanical. He reaffirms the meaningfulness of work if it meets genuine human need, utilizes the unique abilities of an individual, and demands his personal dedication.

The Next Day by James A. Pike. Doubleday 1957. 159 pp. $2.75.

With deft skill and compassion Dean Pike diagnoses some of the questions and perplexities that at some time haunt most people—e.g., fear of old age, remorse, insomnia, bereavement, and sickness. Avoiding the superficial level of much that is now written to help people to help themselves, he probes to the sources of psychological problems.

As William Ernest Hocking once wrote, one has to *see* first and be loyal afterward. Dean Pike helps his reader first to *see* himself, and then in turn to recognize that the Source of joy and peace lies beyond himself. A refreshing and appealing book.

Jesus in His Homeland by Sherman E. Johnson. Scribner 1957. 182 pp. $3.75.

The importance of environment to an understanding of Jesus—the geog-

raphy of Palestine and its cultural and religious life in the first century —will not be a new theme to anyone familiar with New Testament scholarship. What is new, however, in Dr. Johnson's book is the material about the Qumrân sect disclosed by the Dead Sea Scrolls and the bearing this has on Jesus, his teachings, and the life and literature of the early church. Here is a needed corrective for much popular misunderstanding on this subject.

Dr. Johnson illuminates two other subjects: how and why hostility toward Jesus culminated in the Crucifixion and why the early Christians separated so quickly from Judaism.

The book is beautifully illustrated and very readable.

Golgotha and the Church of the Holy Sepulchre by ANDRÉ PARROT. Philosophical 1957. 122 pp. $2.75.

A scholarly and readable discussion of the problems connected with the determination of the exact location of Golgotha, where Jesus was crucified, and of the garden in which he was buried. The author, a distinguished archaeologist, concludes that the New Testament evidence, the topography of the land, and archaeological findings point to the validity of the site traditionally identified for centuries by the Church of the Holy Sepulchre.

Thanksgiving in a Time of Insecurity

Continued from page 7

he carelessly flung away the crust of his bread. Quick as lightning I flung myself on that crust, and we sat down on a stone and proceeded to divide that crust with the most meticulous accuracy into three equal pieces. For us it was manna from heaven as we ate and were thankful.

I think we all have had some experience of that kind. We take health for granted until one day we find ourselves in the hospital. We take our dearest friends for granted till one day we lose them. We take our liberties for granted until we find that they are threatened or that they have been abolished. It is these sudden jolts that make us realize that "it is of the Lord's mercies that we are not consumed."

As we thank God for the harvest, let us ask him to make us conscious day by day that we live by his grace, and to increase in us a humble, simple, and grateful spirit.

Sticky Burs FROM OBERLIN

SOME puzzlers at Oberlin were posed by the church's ministry to the armed forces. Other puzzlers bear directly upon this ministry. Like burs that stick to your pants, they're hard to get rid of. Also like burs, however, they surround the seeds of future growth. Here are samples:

"Some 36,000 persons were baptized by military chaplains in one recent year. These persons are being brought into the Christian life but not thereby automatically into denominational life despite the conscientious efforts of chaplains in this regard. This is a taste of the terrible urgency of our topic."—From the Report of Division III, dealing with "The Nature of the Unity We Seek in View of Cultural Pressures."

What are the implications of this for the doctrine of baptism? For example, when a young man has his first experience of the Christian life while serving in the armed forces, accepts Christ, and receives baptism from his chaplain, **into what is he baptized?**

Division I, dealing with "The Nature of the Unity We Seek in Faithfulness to the Eternal Gospel," reported agreement on the following: "All churches regard baptism as **the means of entry into the universal church, and not only into membership of a particular denomination."**

Can a Protestant chapel congregation in the military-service situation be considered a church? It is relatively transient. It has no membership roll. It has no specific doctrinal standards (beyond those of the churches whose ministers are serving as its chaplains). It neither licenses nor ordains its ministers—as even some local churches do. It is not a legal entity. On the other hand, in this chapel a congregation of people hear the Scriptures read and the word of God preached; and here the sacraments are duly administered according to Christ's ordinance. And in this confluence of many Christian traditions it happens again and again that *the* Christian tradition (see the discussion above of Outler's paper in "Insights from Oberlin") is received by many young persons.

Does the military chapel differ in essential ways from a community church, a federated church, an American union church overseas, a college chapel?

Said Bishop Johannes Lilje, of Hannover, Germany: **"Let us not strive to be better Lutherans, Episcopalians or Congregationalists, not even better members of the ecumenical movement—but let us strive to be better Christians."**

NEWS ROUNDUP

CHAPLAINS

The Dreux Air Base Protestant chapel choir at Dreux, France, has been doing a great deal to further good relations between the U.S. and France. A number of concerts have been sung, and future appearances are planned. One concert this fall is scheduled for presentation in the famous Chartres Cathedral.

Lutheran Chaplain **Dean C. Hofstad** has been associated with this program. The choir director is M/Sgt. Edward LeVau, from Minneapolis.

Leslie F. Zimmerman has assumed the duties of staff chaplain at Headquarters Technical Training Air Force, Gulfport, Miss. He came to his present station from Headquarters Crew Training Air Force, Randolph AFB, Tex.

Colonel Zimmerman previously

On their recent visit to the United States, 40 NATO naval chaplains representing 14 countries and five major faiths were received by President Eisenhower at the White House. The chaplains attended the second NATO Naval Chaplains Conference at the Marine Corps Schools in Quantico, Va., Oct. 14-16, after which they visited Washington, Norfolk, San Francisco, and New York.

served a tour of duty as staff chaplain of the Third Air Force, England.

Alva J. Brasted, a former Chief of Army Chaplains, lost his wife in an automobile accident near Valparaiso, Ind., Aug. 6. Injured himself, Chaplain Brasted has recovered in spite of his 81 years of age.

Recent changes of status for Army chaplains included the following:

REGULAR ARMY APPOINTMENTS:
Lisle Bartholomew appointed major; **David M. Reardon** appointed major; **Herman N. Benner** appointed captain.

REGULAR ARMY PROMOTIONS:
Andrew L. Johnson to lieutenant colonel; **Robert S. McCarty** to lieutenant colonel.

RESERVE PROMOTION ON ACTIVE DUTY:
The following men were promoted to the rank of captain: Norman R. **Brown,** Daniel K. **Hall,** Donald P. **Mosling,** Franklin H. **Page,** and Gordon M. **Schweitzer.**

PERSONALITIES

The Nobel Prize in Literature has been awarded this year to 43-year-old **Albert Camus,** the French author who made his reputation during the German occupation. His novel most recently published in the U.S. is *The Fall.* Critics have noted the influence of Christian concepts on this dynamic author.

The American author **Thornton Wilder** is the recipient of the 1957 Peace Prize of the German Book Trade. Best known for his plays *Our Town* and *The Skin of Our Teeth,* Wilder has been hailed by the German press as "the greatest unsalaried American diplomat."

William Ernest Hocking, the 84-year-old professor emeritus of philosophy at Harvard, is the recipient of the annual LeComte de Noüy award for his recent book *The Coming World Civilization* (reviewed in Oct. CHAPLAIN.) The $500 award and silver medal go to the author of the year's literary work which "best helps the spiritual thinking of our times."

James N. Gettemy is the newly elected president of the Hartford Seminary Foundation, succeeding **Russell Henry Stafford,** who has been president since 1945. Gettemy was formerly minister of the Community Church of Garden City, Long Island, N.Y.

Friedrich Gogarten, the distinguished emeritus professor at Göttingen University in Germany, is at Drew University this fall as visiting professor of biblical theology.

Walter D. Cavert, Presbyterian minister who recently retired as superintendent of Christian education for the Synod of New York, has become professor of Christian education at McCormick Theological Seminary.

ANNOUNCEMENTS

American Baptists will meet in Cincinnati, Ohio, in 1958 and in Des Moines, Iowa, in 1959. Long Beach, Calif., is under consideration for the 1960 meetings. **Robert J. McCracken,** pastor of Riverside Church, N.Y.C., has been named convention preacher at Cincinnati. His alternate is **Frank M. Kepner,** pastor of First Baptist Church of Long Beach, Calif.

The first General Assembly of the newly formed **United Presbyterian Church in the U.S.A.** will be held in Pittsburgh, Pa., May 28-June 3, 1958. The church will have a membership of 3,066,947 (Presbyterian, U.S.A.,

U.S. Coast Guard Photo

Bishsop Fred P. Corson, of the Philadelphia Area of the Methodist Church, was a favorite last summer with "church parties" organized at the U.S. Coast Guard Center, Cape May, N.J. A Coast Guard bus took some 40 recruits each Sunday to boardwalk services either at Cape May or Ocean City. Each Monday the Chaplain's Committee selected the speaker who would be most appealing to young men. Other speakers heard by the recruits included Edward L. R. Elson, John A. McElroy, Norman Victor Hope, William R. Cannon, and R. Hugh Roberts.

The chaplain in charge of the program —CDR George E. Thomas—is seen above introducing SR David G. McCranie, of Fort Lauderdale, Fla., to Bishop Corson.

2,809,603; United Presbyterian 251,-344).

Two national convocations of the **Methodist Church** will be held in Washington, D.C., in 1958. A Convocation on Urban Life in America is set for Feb. 18-20, with Bishop **Glenn R. Phillips,** of Denver, as chairman. A Convocation on Evangelism is set for July 3-6, with Bishop **W. Angie Smith,** of Oklahoma, as chairman.

The "Servant Image" as a symbol representing the essence of the Reformed understanding of the Christian faith will be lifted as a principal theme of the 18th General Council of the **World Presbyterian Alliance** at Campinas, Brazil, July 27-Aug. 7, 1959.

Newly recovered emphases in Calvinist theology involve "shifting of accent from the sovereignty of God to the servanthood of God, and the application of the servant idea to social ethics, the Bible, the church, the sacraments, the state, missions, and other spheres."

NATIONAL

Immediately preceding the Faith and Order Study Conference at Oberlin, some 500 students from 23 denominations met on the same campus for the Fourth Triennial Conference of the **Interseminary Movement,** Aug. 27-Sept. 1.

The center of interest for the seminarians was said to be the discussion of Bultmann's concern for "demythologizing" the Bible.

Special satisfaction was derived from using the *Cantata Domino*—a hymnal, published in Switzerland, including in its selections several languages and traditions.

A memorable last word came from Bishop **Hanns Lilje:** "This is a realistic world. The minister cannot merely be full of pious babble. Let's permit God to kill our theological jargon."

Plans to establish a Protestant chapel at Idlewild airport have been approved by the General Assembly of

the Protestant Council of the City of New York. The chapel, expected to cost about $250,000, will be the second house of worship at the airport. A Roman Catholic chapel, "Our Lady of the Skies," was opened there in 1955.

The first Protestant chaplain of the port of Philadelphia has been named by the Philadelphia Council of Churches.

A training center for overseas workers will be built at Stony Point, N.Y., at a cost or $600,000, by the Board of Foreign Missions of the Presbyterian Church, U.S.A. An administration building, three residence halls, and a nursery school will provide space for training all church personnel, lay and clergy, bound for overseas posts. Moreover, the new center will provide an expanded program of orientation for persons visiting the U.S.

The Missouri Baptist General Association of Missouri has bought for $175,000 an elaborate, well-equipped **600-acre summer camp** on the Lake of the Ozarks.

Union Seminary's Tom Driver, writing in the *Christian Century,* says that **interest in the religious theater** is growing in New York. The Phoenix Theater has announced a series of religious dramas for various dates throughout the winter. Several New York churches are underwriting the venture, which Driver calls "a high point in this country in the professional theater's recognition of the renewed vitality of religious drama."

A recent Federal government bulletin estimates that by 1980 our **nuclear power equipment** alone will total 27 billion dollars. Isotopes and other radioactive materials are now used in the chemical, textile, agricultural, and other industries.

To develop **a jeep that flies,** the Army has finally awarded contracts to three industrial firms, according to the *Army Times.* The "aerojeep" is

Said to be "unique among Naval officers" is Chaplain Curtis W. Howard, Jr., who rejected promotion to commander in the Naval Reserve to become a lieutenant in the Chaplain Corps.

He is seen above being welcomed to the Chaplains School at Newport, R. I., by Chaplain Merle N. Young (right).

Howard was commissioned an ensign in 1942 and served on active duty as a line officer twice before returning in September as a chaplain.

He is a graduate of Temple University's School of Theology and a former minister of the Levittown, Pa., First Christian Church.

conceived as "a compact vehicle having the versatility of the conventional jeep but being able as well to hover and propel itself above the ground."

A heroic equestrian statue of George Washington soon will stand in the plaza on the south side of Washington Cathedral. Cast in bronze, the statue measures 24½ feet from the base of the granite pedestal to the top of the head. Seen from the top of the cathedral's "Pilgrim Steps," Washington, mounted on his charger, his head turned toward the cathedral, will appear to be on an eye-to-eye level with the viewer.

The statue is the gift of the late James Sheldon of New York, who specified that it should faithfully represent "the only majestic man that America ever saw," mounted on "the most glorious horse in all Christendom."

After viewing the model—the work of the American sculptor Herbert Haseltine—one person said: "The conception . . . is as though George were riding up through the woods and came to a clearing where he saw a hilltop on which there should be built a church for national purposes. He pulls up his horse and stops."

INTERNATIONAL

Heidelberg, **Germany,** has an ecumenical center serving both students and teachers. In addition to morning and evening worship services according to the practices of the various churches represented, the Ecumenical House sponsors weekly discussions.

"Community Church Pattern for Britain?" is the provocative heading of an interesting news item recently carried in the *Christian Century*. It seems that the free churches of **England and Wales,** loosely organized into a Free Church Federal Council, have a new chief executive officer, **Aubrey Vine.** An exponent of free church unity, Dr. Vine "would like to see the Baptists, Congregationalists and Presbyterians coming together into community churches after the style of similar churches in the U.S." (Very likely our "federated churches" are closer to what Dr. Vine has in mind.) He hopes to come to the U.S. next year to see how such churches are organized.

The *Tachikawa Marauder* describes UNESCO Village in **Japan** as the first of its kind to be planned in the world. Located near Lake Murayama (about 30 min. from Yokota), the village covers approximately 25 acres. Each house shows the architecture peculiar to some nation in the UN, and all member nations are represented. The Service Club at Tachikawa recently sponsored an all-day tour to the village.

Among the more strenuous club activities reported in the *Tachikawa Marauder* are a bear-hunting trip to Hokkaido, Oct. 18-23, and motorcyle tours sponsored by the All **Japan** Motorcycle Club. Riders with machines of 200 cc's or larger are eligible to join provided they can pass a rigid safety test and meet other requirements. This service-originated club includes many Japanese cyclists.

Protestants in **South Korea** today number 1,324,000, as compared with 675,000 in October 1953, says Wallace C. Merwin, executive secretary of the National Council's Division for Foreign Missions. South Korea is "one country in Asia," he says, "that could become a Christian nation in the foreseeable future."

The newly elected moderator of the General Assembly of the Presbyterian Church in **Korea** is Chunn Peel-soon, pastor of one of Seoul's 190-odd Presbyterian churches, ac-

Seen above on the campus of Oberlin College are the leaders of the North American Faith and Order Study Conference on "The Nature of the Unity We Seek," which met at Oberlin, Ohio, Sept. 3-10.

Left to right: Dr. Eugene Carson Blake, president of the National Council of Churches and vice-chairman of the conference; the Rt. Rev. Angus Dun, of Washington, D.C., chairman of the conference; Dr. Emlyn Davies, pastor of Yorkminster Baptist Church, Toronto, Canada, vice-chairman of the conference; and Dr. Paul S. Minear, of Yale Divinity School, the conference secretary for study and program.

cording to the *Presbyterian Outlook*. The moderator's son, Chunn Woo-Yong, has been teaching in the Korean Language Section of the U.S. Army Language School at Monterey, Calif.

A magnificent gift has been made by **Great Britain** to Frankfurt University, **Germany**, reports *Friendship News*, journal of the British Section of the International Friendship League. The entire library of the Frankfurt British Centre, *Die Brücke*, consisting of 10,000 volumes, was turned over to the university's library after the center was dissolved. These books will be maintained as a special department of the library; and every year 1,000 new books and periodicals will be sent from England, free of charge, to supplement the existing collection.

Japan is leading the world in literary productivity, according to *World Around Press*. The annual edition of magazines is 360 million copies. An average family reads two periodicals a month, eight books a year, and more than two newspapers daily.

Can You Keep Christmas?

ARE YOU WILLING to forget what you have done for other people, and remember what other people have done for you; to ignore what the world owes you and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the universe and look around you for a place where you can sow a few seeds of happiness —are you willing to do these things even for a day?

Then you can keep Christmas!

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking whether your friends love you, and ask yourself whether you love them enough to bear in mind the things that others have to bear on their hearts; to try to understand what those who live in the same house with you really want without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke; to carry it in front, so that your shadow will fall behind you; to make a grave of your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things, even for a day?

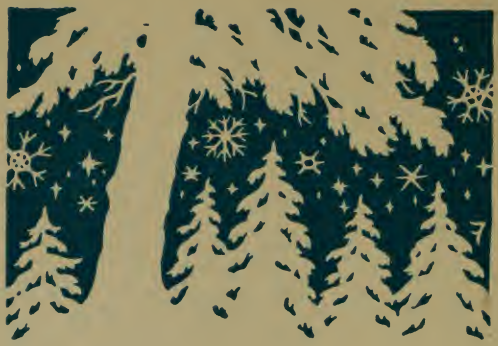
Then you can keep Christmas!

Are you willing to believe that love is the strongest thing in the world—stronger than evil, stronger than death—and that the Blessed Life which began in Bethlehem so many years ago is the image and brightness of the Eternal Love?

Then you can keep Christmas!

And if one day, why not always?

—HENRY VAN DYKE



The Winter is a time of Hope,
A time when hearts are lighted up:
Hey-ho for the mistletoe,
The silver frosts and the white snow!
For at the core of winter lies
The hidden heavenly mysteries.
When Robin sings on a bare thorn,
Then Jesus Christ our Lord is born.

—From a poem by KATHARINE TYNAN
(1861-1931)

THIS special issue including extensive coverage of the Oberlin Conference comes to you at Christmas because we feel the progress there achieved makes this particular winter "a time of hope" for thoughtful Christians everywhere.

That your hearts may be "lighted up" at Christmas and throughout the coming year is the earnest wish of the Executive Secretary and all the staff of the General Commission on Chaplains and Armed Forces Personnel.